

THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. II—No. 2

PHILADELPHIA, NOVEMBER, 1913

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PUBLISHED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

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The Episcopal Hospital

PHILADELPHIA, October 15, 1913.

DEAR BRETHREN:

In making the annual appeal for the Episcopal Hospital it is hardly necessary to call your attention to the great work done in this institution of which our Diocese is justly proud and which at the present time is in need of generous offerings to meet a large deficit.

It is necessary to keep the Hospital up to date in all its equipment, and this entails a large expenditure for modern medical and surgical requirements. During the past year three new operating rooms (to provide for the tremendous growth in the surgical work) and a pathological department, second to none in the country, have been added.

Each year the records show an increase in ministration; during the past year 4,433 were admitted to the wards and 22,755 patients treated in the Dispensary. The total cost for treatment and maintenance alone was \$195,000.

The endowment of the institution and the annual contributions are not nearly sufficient to meet the needs, and had it not been for the general legacies the deficit for the past year would have been about \$100,000: It is desirable that such legacies should be added to the Endowment Fund, but it has been necessary

for years to use them for current expenses unless otherwise designated.

We take a pardonable pride in the Episcopal Hospital and in its increasing efficiency. We are all grateful to the Board of Managers, the surgeons and physicians who give so generously of their time and service to the wise administration and skilful care for which the institution is noted. Surely we should deem it our privilege to aid in its ministrations to the sick and suffering.

I commend the needs of the Hospital to your prayerful consideration and ask for your generous Thanksgiving offerings for this purpose with the earnest request that every one who cannot be present to contribute on Thanksgiving Day will send their offerings to the Parish Treasurer or to the Treasurer of the Episcopal Hospital, Mr. George Harrison Frazier, 328 Chestnut Street. May I also express the hope that those who have been entrusted with wealth will remember the Episcopal Hospital and in their wills provide for additions to the Endowment Fund, as the annual deficit will seriously retard the proper development of the work.

Faithfully yours,



Bishop of Pennsylvania.

Is Pennsylvania a Missionary Diocese?

The Church at large has been in the habit of answering this question unhesitatingly. Missionaries from far and wide have thought of Philadelphia and its vicinity as their Mecca.

We ourselves, however, have of late years been less confident of the proper answer. It is true that we have never failed to meet our apportionment in full; but in spite of this fact we have wondered, and perhaps not without cause, whether we were a missionary Diocese more than "in spots."

But there is no manner of doubt that we have made real progress. The ceaseless campaign of education, and perhaps even the much-berated parochial apportionment itself, have brought the sense of responsibility home to an increasing number of individuals and parishes; and awakened responsibility, in turn, has found expression in increased parochial giving.

It may not be known to all our readers that the Board of Missions issues a monthly report which shows the receipts from each congregation of the Diocese, and which also, under the heading "miscellaneous," indicates the receipts that are not credited to any particular congregation. It is a simple matter to deduct these miscellaneous receipts from the grand total, and the resulting figure shows with substantial accuracy the *parochial* response.

The report of the Board of Missions dated September 1, 1913, gives the final figures for last year's campaign. Are they encouraging? Do they show that the deficit committee has had a smaller sum to raise among individuals, because of increased parochial giving? These are vital questions.

Now a first comparison of this last year's totals with those of the year ending September 1, 1912, is disquieting. The apportionment of the Diocese was in each case the same, viz., \$157,970, and in each year it was paid to a cent. But miscellaneous contributions, i. e., gifts from individuals, were greater in 1912-13 by \$1,233.58; and the total offerings of our congregations were less by that amount than in the year 1911-12.

But a comparison of the two years, parish by parish, reveals certain interesting and most encouraging facts.

A. Ten parishes did what they did the year before—which in a few cases was nothing. Forty-nine parishes gave less than they gave in the previous year. One hundred and nine, on the other hand, gave more.

B. Of the forty-nine that showed decreased gifts,

seventeen, nevertheless, completed, or more than completed, their apportionments. Four of these seventeen deserve special attention. They show together a falling off of \$8,525.97. But in spite of this they gave together \$29,591.10, or not far short of one-fifth of the total amount asked of and given by the Diocese. If to this remarkable record is added the fact, known to the Bishop and to the chairman of the deficit committee, that approximately \$20,000 of the miscellaneous contributions were made by members of these four parishes, it becomes plain that very nearly one-third of the total amount given by the Diocese is due to these four parishes. We cannot therefore with any show of justice claim that the decrease in the parochial gifts from these four shows a discreditable falling off in missionary zeal. And probably the same thing holds good in all seventeen cases where the apportionment was paid in full, but the amount given was less than in 1911-12.

C. If therefore we set aside these seventeen parishes, together with the ten that did what they did the year before, and study only the results in the other one hundred and forty-one congregations, we get the following table:

109 parishes giving more than in 1911-12	
report a total increase of.....	\$13,643.29
32 parishes giving less than in 1911-12, and	
less than their apportionments, report a	
total decrease of.....	5,186.15

Net gain in parochial giving for the year
1912-13..... \$8,457.14

We believe that these final figures represent the true answer, so far as that answer can be expressed in dollars and cents, to the urgent question of whether Pennsylvania is a missionary Diocese. It is more so, substantially more so, than ever before.



Parochial Apportionments for 1913-14

We print in this issue the full schedule of Parochial Apportionments, or of "Relative Parochial Shares in the Apportionment of the Diocese," for 1913-14. The special committee that presented this schedule have furnished us with an explanation of their method. This we print as an introduction to the schedule proper. We urge our readers to study this explanation with care. The new scheme may or may not justify itself. But at least it is the result of much labor and thought; and it ought not to be approved or condemned without an earnest effort to understand it.

WILLIAM MELLOR

The following minute was adopted by the vestry of Calvary Church, Germantown, on the death of Mr. William Mellor:

"William Mellor was the oldest living member of the vestry. Both in point of years and in point of service he was properly thought of as the dean of the vestry. Probably no member of the vestry in recent years had taken an active part in the work of the church during such a long period as Mr. Mellor. For probably more than twenty years his kindly face and words of welcome were well known both to every member of the congregation and to the strangers who came to the church.

"There was something peculiarly human and kindly in his smile and in his words of welcome; the congregation felt that here was a man who was not performing a perfunctory duty, but who counted it a privilege to assist to that extent in the services of his church. Indeed, Mr. Mellor's kindness on these occasions seemed to be simply one evidence of a kindly and Christian spirit toward the world in general. Only his family knew of all of his many tokens of friendship sent to friends in time of sickness and sorrow. His friends, both on the vestry and others, will recall many such incidents. Indeed, Mr. Mellor seemed to have passed through seventy-five years of his life without an enemy. His Christian spirit seemed literally to include within its influence all who came in contact with him. He had been much blessed in both a long and happy married life and also in the possession of a considerable family both of children and grandchildren; but recently he spoke of the unusual fact that he had been married fifty years, and in that time had never lost either a child or grandchild. His life seemed to reflect an appreciation of these blessings. To the older members of the vestry, Mr. Mellor's life will stand as an example of simple Christian faith; they may well believe that Mr. Mellor will carry with him to the world beyond the one thing worth taking, namely, a simple Christian faith and a life molded by it. Perhaps to the younger members of the vestry his life will be a special reminder of the fact that fidelity to duty both in business and home relations is the only satisfactory means of acquiring happiness.

"In extending, therefore, to the family of Mr. Mellor their heartfelt sympathy, the rector and vestry cannot but add that the sorrow of the family at their loss will be tempered with real happiness in the thought that their deceased husband and father has gone to his well-merited reward."

CHARLES L. COMFORT

The following minute was adopted on the death of Mr. Charles L. Comfort, by the rector and vestry of the Church of Our Saviour, Jenkintown:

"On Monday, September 15th, 1913, Charles L. Comfort entered into rest, at the ripe age of seventy-eight years. For twenty-two years Mr. Comfort had been a member of this vestry. For many years he was also teacher of one of the most important classes in the Sunday-school, and acting superintendent. In all these posts his service was marked by fidelity and efficiency; and he leaves behind him a memory we shall cherish. Towards the last Mr. Comfort was called on to bear increasing infirmities of body, which prevented his taking active part in affairs, and which even deprived him in no small degree of converse with his friends. He met these trials with a Christian patience and happiness which were an inspiration to those who knew him.

"We extend our heartfelt sympathy to his family.

"In respect for Mr. Comfort's memory the rector and vestry of the Church of Our Saviour have ordered this resolution entered upon their records; and have instructed the Secretary to send copies to Mr. Comfort's family, and to THE CHURCH NEWS of the Diocese of Pennsylvania for publication."

SAMUEL R. MARSHALL

Samuel R. Marshall entered into rest on Friday, October 17th, at the ripe age of ninety-six. Mr. Marshall was one of the oldest members of St. Matthew's Church, and a vestryman for the last forty-two years. He formerly served in the City Council. He was a strong Churchman a devout Christian and a loyal friend, who will be greatly missed.

THE DIVINITY SCHOOL

Another marked day in the history of the Associate Alumni of the Divinity School occurred at the Hotel Marseilles, New York City, on the afternoon of Thursday, the 16th of October. The occasion was a luncheon of the Association and was the most largely attended affair of its kind that the alumni has known. Over eighty men were present, all but five of whom were members of the Association. The speakers were the Bishop of Lexington and the Bishop of Kearney, and the Bishop of Pittsburgh acted as toastmaster. The keynote of all the addresses was the solid worth of the Divinity School in its preparation of men for the work of the ministry. Men were there who had not met their fellows for a score of years; others came, after an absence of a generation; many of the recent graduates were on hand, some making their *début* to the Association on this occasion. Among all could be noted a spirit of enthusiasm for the school which brought great joy to the hearts of those who are watching with pride the steady progress of the Alma Mater they love so well.

THE JUNIOR AUXILIARY

Many are the plans of the Junior officers for the year's work, but perhaps the most important of all is the chain of Mission Study classes that we hope to start this fall. The plan is this: on Thursdays, at 10.30 o'clock, from November 6th to December 18th, there will be held, at the Church House, Room 10, a Central Normal Mission Study Class on China, taught by Miss Anne Hubbard, the Junior Educational Secretary. The leaders trained in that class will hold, during Epiphany, interparochial normal classes for older Juniors, in different sections of the Diocese with the idea that the girls representing the parishes will teach a Mission Study class in their parish during Lent. We hope this is to be the road that leads straight to the enlarging and solidifying of the work of the younger women in the church, so that, by increased information, latent interest will be aroused and its influence spread throughout parish, diocese and church. This article appeals for the prayers and the cooperation of its readers. Please put some young girl you know in touch with us!

MARION ALMY,
Chairman.

THE CENTRAL MISSIONARY COMMITTEE

The Central Missionary Committee of the Diocese had its first meeting in the Church House on the evening of September 29th, Bishop Rhinelander presiding.

This committee was authorized at the last Diocesan Convention, its purpose being to stimulate interest in missions and to endeavor to bring about a more systematic knowledge of missionary methods and finance.

It is composed of the deputies to the Missionary Council of the Third Department, the members of the General Board of Missions, residing in the Diocese, and of one member of the Missionary Committee in each parish and mission, including the Bishop and Bishop Suffragan as ex-officio members.

After short devotions led by the Bishop, the following officers were elected:

Vice-President, EDWARD H. BONSALE.
Secretary, CHARLES E. BEURY.

The Executive Committee, according to Canon 25, consists of fifteen members, including the elected deputies to the Missionary Council of the Third Department, three members to be appointed by the Bishop, and the remaining four members to be elected by the Central Missionary Committee.

The four members elected at this meeting were: Arthur E. Newbold, William H. Reeves, Charles Watson and Louis B. Runk.

The Rev. Dr. Bratenahl, Secretary of the Third Missionary Department, spoke briefly but forcibly concerning the purposes of the Central Missionary Committee. He said it had been tried with unflinching success in a number of dioceses of the Third Department, and he felt that nothing but great good could come out of a similar organization in the Diocese of Pennsylvania.

The Rev. Mr. Bartlett presented the report of the Special Committee on Apportionment. Using a printed folder, he explained very clearly the various systems of apportionment which had been suggested and considered by the Committee. He showed that a tremendous amount of work had been done by the Committee in a most scientific manner in order to fix upon the most equitable manner of making an apportionment. After considerable discussion, it was decided, on motion, that the meeting request the various parishes of the diocese to accept

what might be called the "Scientific Sliding Scale System." This is a system based, roughly speaking, on the normal receipts of each parish and placing, according to a sliding scale, the greater burden upon those parishes receiving the larger incomes. This motion is a request to the different parishes and it was supplemented by another motion that the Executive Committee of the Central Missionary Committee should adopt necessary means to put it into effect.

The meeting was splendidly attended and on the whole was declared by the Bishop to be the most encouraging missionary gathering held since he came to the diocese.

More than ninety parishes have sent in the name of their representative on the Central Missionary Committee. This representative is to be one of the Parish Missionary Committee which, by Canon 25, must be composed of at least three members.

CHARLES E. BEURY, Secretary.

BROTHERHOOD NOTES

The Annual Convention of the Brotherhood of St. Andrew was held in New York City, October 1st to 5th, and in point of attendance, interest displayed and the quality of the program, was one of the most successful in the thirty years of this organization. More than 2,600 men enrolled as delegates, of which number Philadelphia sent 200 odd. In fact, Philadelphia's delegation was probably the strongest of any city excepting New York alone.

There were speakers from all parts of the country, including many bishops of our Church, and the following Philadelphians: George Wharton Pepper, Esq., Mr. Edward H. Bonsall, Mr. E. B. McCarthy, and Dr. John Wilkinson, Jr.

It was decided to hold the 1914 Convention at Atlanta, Ga., and the indications are that in the year of the exposition at San Francisco, the meeting will be held at Los Angeles.

At the home of Rev. Mr. Clay, on Thursday, September 25th, a Round Table Conference covering the West Philadelphia Section of the Local Assembly was held. Ten chapters were represented by twenty-four men and an unusually profitable evening was spent discussing Brotherhood work. These

little group meetings are proving more and more practical and helpful.

Mr. H. W. Coxe, owing to a change of position, has found it necessary to resign as a member of the Executive Committee.

The Executive Committee of the Local Assembly have resumed their evening meetings. These come once a month and the men gather at the supper table at the Y. M. C. A. and afterwards spend the evening together in devotions and planning the extension of the Brotherhood work.

ANNUAL MEETING OF THE WOMAN'S AUXILIARY

The annual all-day missionary meeting of the Pennsylvania Branch of the Woman's Auxiliary will be held in the Church of St. Luke and the Epiphany, Thirteenth Street below Spruce, on Friday, November 14th, from 10 A. M. until 4.30 P. M.

The Bishop of the Diocese will preside and the speakers will be the Bishops of North Carolina, and of the Missionary Jurisdictions of San Joaquin, Alaska and Wuhu. At the midday conference there will be accounts of the Triennial recently held in New York.

Notices will be sent to all the parish delegates whose names are in the annual report and it is earnestly hoped that they will not only come themselves but bring others.

Luncheon will be served in the parish house and tickets may be obtained that day for 25 cents apiece.

TABLEAUX: ANGELS IN ART

After the old masters with musical interpretation. An uniquely beautiful presentation consisting of human reproductions of the most famous angels in the paintings and frescoes of Europe. The costly paraphernalia has been imported from Germany, where the performances have been most successful for two years. The presentation will be given at the Bellevue-Stratford on Friday evening, November 14th, at 8.15, and on Saturday afternoon, November 15th, at 2.15.

In aid of "The Church Home for Children." Tickets may be had from

Mrs. Effingham Perot,
917 Clinton Street.

Tickets \$2.00. Boxes \$25.00.

BISHOP FERGUSON WILL PREACH

The Rt. Rev. S. D. Ferguson, D.D., D.C.L., Missionary Bishop of Cape Palmas, Africa, will preach at St. Augustine's Church, on the first Sunday in November, at 11 A. M. The public is cordially invited. St. Augustine's Church is on Columbia Avenue, between Twentieth and Twenty-first Streets.

GIRLS' FRIENDLY SOCIETY

The Holiday House at Cape May, N. J., opened for its nineteenth season on June 18th, and closed September 6th. Within this period nearly 400 guests were received, including associates, members, probationers, candidates, married branch helpers, and a few non-members. The first two weeks of the season were devoted to the candidates and married branch helpers with their children. There were thirty-four children in the House at this time, ranging in age from the infant daughters of two of the married girls to the senior candidates of twelve or fourteen years. These weeks are always an especially happy part of the Holiday House summer.

Another feature of the summer was the presence of G. F. S. members from many Dioceses outside of our own, girls coming from New York, New Jersey, Wilmington, Baltimore and Washington, from Pittsburgh and even as far west as Detroit. A true "Friendly" spirit prevailed, and no accident nor serious sickness came to mar the happy home-life from week to week.

The work of the Holiday House grows in numbers and value from year to year, and the committee in charge feels that it can no longer be carried on without the proper equipment in the way of new kitchens and servants' quarters. An effort will be made this winter to secure the necessary funds for the rebuilding, and it is earnestly desired that all interested in the G. F. S. will give the undertaking their cordial support.

Neighborhood Conferences for members will be held as follows:

Schuylkill Valley section, in the Church of the Good Shepherd, Rosemont, Saturday, November 8, 1913.

Northern section, in the Free Church of St. John, Philadelphia, Saturday, November 15, 1913.

West Philadelphia section, in St. Mary's Church, Monday, November 24, 1913.

These Conferences begin with a service in the church in the afternoon, then supper in the parish house, followed in the evening by the Conference.

CHURCH OF ST. JOHN CHRYSOSTOM

The Church of St. John Chrysostom, Twenty-eighth Street and Susquehanna Avenue, is to be consecrated by the Bishop of the Diocese, on Sunday, November 16th, at 10.30 A. M. For the parish, and for its rector, the Rev. Joseph Sherlock, this event will crown a long period of hard and faithful work. The field in which St. John's works is in many ways difficult; but the parish has steadily grown in numbers and influence. We hope in our next issue to publish an account of the service, together with a description of the Church, which is architecturally of particular interest. It is a successful example of a fine, but unusual type of Church building.

RETIRING FUND FOR DEACONESSSES

The Deaconess Sanford Retiring Fund for Deaconesses now has in hand and invested \$12,389.50; \$15,000 was named as the minimum which should be raised. The committee appointed by the Bishop has worked hard and faithfully and is disappointed that the full amount named has not been secured. To all the contributors (some have been very generous) the committee returns thanks. Soliciting for the fund will cease. But additional contributions may at any time be sent to the Treasurer, Mr. Arthur E. Newbold, Fifth and Chestnut Streets.

J. DEWOLF PERRY.

THE READING CIRCLES

The Reading Circles for Clergymen are now eight in this Diocese, with a membership of fifty-two. It is hoped that the members will resume and continue their reading. Most of them have probably completed Rackham on the Acts of the Apostles and will desire to take another of the suggested subjects. Each circle is free to choose and assign to its members a course of reading, and to decide how often it will meet. Experience has proved that it is wise to have few meetings, only enough to keep the members in touch and mutually interested.

Two or three members of any circle may with advantage agree to meet and read together. The annual meeting of all the circles will be held at the Church House in January.

J. DEWOLF PERRY,

Warden for the Diocese of Pennsylvania.

SUNDAY-SCHOOL CONVENTION: EXECUTIVE COMMITTEE MEETING

The fall meeting of the Executive Committee of the Third Department Sunday-school Convention will be held at St. John's Church, Hagerstown, Md., on November 5th and 6th. The program is to be as follows:

Wednesday, November 5th.

3.45 P. M.—Meeting of Executive Committee.

8 P. M.—Mass meeting, presided over by the Rt. Rev. John Gardner Murray, D.D., Bishop of Maryland. Addresses by the Rev. L. N. Caley, of Philadelphia, on "The General Board of Religious Education: Its Relation to the Department and the Dioceses;" Mr. Robert E. Anderson, of Richmond, Va., on "The Sunday-school as a Factor in the Life of the Parish;" and the Rev. Howard W. Diller, Pottsville, Pa., on "The Trained Teacher."

Thursday, November 6th.

7 A. M.—Holy Communion.

9 A. M.—Meeting of Executive Committee.

10.30 A. M.—General Conference. Leader: the Rev. Charles H. Holmead, Wilmington, Del. Subjects: (a) The Organization of the Sunday-school; (b) Business Methods in the Sunday-school; (c) The Worship of the Sunday-school.

2 P. M.—General Conference. Leader: the Rev. William C. Hicks, Cumberland, Md. Subjects: "The Problem of the Small Sunday-school." (a) "The Grading of the Small Sunday-school," the Rev. S. U. Mitman, Ph.D., South Bethlehem, Pa.; (b) "Lessons and Lesson Material adapted to a Small School," the Rev. Robert P. Kreidler, Scranton, Pa.; (c) "How to make most of Restricted Facilities," the Rev. C. S. Abbott, Washington, D. C.; (d) "How the Small Sunday-school may help the Parish," the Rev. W. L. De Vreis, Ph.D., Washington, D. C.

NEWS DEPARTMENT

Editor

THE REV. B. S. SANDERSON
Wyncote, Penna.

*** Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The editor would be particularly glad to receive copies of parish papers.

For the information of the Diocese we aim to chronicle happenings of more than local interest, to announce meetings, services, etc., of a general character. To do either of these things in any satisfactory way, the compiler of the news department must have some data on which to work. A great help will be for the clergy publishing parish papers to put his name on the mailing list. Address P. O. Box 64, Wyncote, Pa.

With a special service and historical sermon by the rector, the Rev. James H. Lamb, the congregation of old St. David's, Devon, celebrated the 198th anniversary of the opening of the church, on the first Sunday in September. The work was begun by the Rev. John Chubb, who was sent out from England in 1714. The cornerstone of the church was laid in May, 1715, and it was opened for worship on the first Sunday of the following September.

The training class for Sunday-school teachers, held under the auspices of the Convocation of West Philadelphia resumed its sessions early in October. The first and second years' work in the Standard Course of the Board of Religious Education will be offered, the classes of the first year meeting in the parish house of the Church of the Atonement, and of the second year, in that of Calvary Church. Among the instructors are Professors Foley and Heffern of the Divinity School, the Rev. Messrs. W. H. Burk, W. J. Cox, E. J. McHenry, H. C. McHenry, Chas. W. Shreiner, G. L. Richardson and Chas. L. Steel, and Mrs. John Loman and Mrs. Clarence W. Bispham. The first meeting of the Sunday-school Institute of West Philadelphia was held at the Church of the Atonement on the evening of September 25th. The subject for discussion was "The Teacher Training Class."

The Church of St. Matthias, Nineteenth and Wallace Streets, which was closed during the summer months for renova-

tion, was reopened on the first Sunday in September. The rector, the Rev. C. Rowland Hill, spent three weeks of his vacation, in August, in the city, ministering to the pressing needs of the sick and poor in the parish. Through the generosity of parishioners supplies of milk, ice and eggs were placed at his disposal and distributed to mothers with young children, and to invalids, during the hottest weather.

This summer has been one of notable progress for the Washington Memorial Chapel, at Valley Forge. In the "Cloister of the Colonies," the New York Bay has been built, with its beautiful open-air pulpit. In the "Roof of the Republic" the first State Panel has been placed, the New Jersey Panel. "The Commander-in-Chief's Door" has been hung. This is a goodly list of gifts, but in addition to it more than ten thousand dollars have been pledged for memorials. Nothing speaks more forcibly than this of a progress that must cheer the most faint-hearted supporter.

The Rev. C. C. Pierce, D.D., who, during the summer, has been at West Point, serving as chaplain, resumed his duties as rector of St. Matthew's Church on St. Matthew's Day.

On the Eighteenth Sunday after Trinity, the Rev. J. J. Joyce Moore appropriately observed the fourth anniversary of his rectorship of St. Andrew's Church. Together with his parochial activities Mr. Moore has been largely interested in rescue work, notably in connection with the Inasmuch Mission.

The vestry of the Church of the Covenant has extended to the Rev. H. K. B. Ogle, M.A., B.D., vicar of the Chapel of the Prince of Peace, a unanimous call to become the rector of the parish. Mr. Ogle is a graduate of the Philadelphia Divinity School in the class of 1902. After his ordination he became assistant to the Rev. E. de F. Miel, rector of Trinity Church, Hartford, Conn., and, afterward, to the Rev. Henry M. Medary, rector of the Church of the Advocate, Philadelphia. Nine years ago he became vicar of the Prince of Peace, where he has had remarkable success, especially in the administration of the large Sunday-school connected with the parish. He is an active member of the Sunday-school Commission of the Diocese. Mr. Ogle has accepted the call.

The Rev. Lloyd Dexter Rhodes, late vicar of St. John's Church, New London, Wis., has become the assistant to the rector of the Church of the Annunciation. Mr. Rhodes was graduated from Nashotah House in 1912.

The Rev. Paul Micou, recently ordained deacon, has become a member of the clerical staff of the Church of the Redeemer, Bryn Mawr. Mr. Micou's special work will be the oversight of the Sunday-school and the extended ministrations which the parish hopes to afford to the students of Bryn Mawr College and the nearby schools.

An interesting variation from common parochial experience may be seen in the Church of the Covenant. Without a rector since June, and under the temporary charge of the Rev. H. M. G. Huff, the parish has paid off a considerable debt and maintained the activities as enthusiastically as usual. On September 30th a neighborhood meeting was held when the church was full of parishioners and friends, including several denominational ministers. Bishop Rhinelander presided and made a characteristic address, showing how the purpose of the meeting corresponded to the idea of the church. He was followed by the Rev. D. M. Steele, who portrayed from a large experience of institutional churches the true course of power in social work. The proper order of precedence is the church, the Sunday-school building and the parish house. Instead of isolating the efforts at community betterment from religion, they should spring from and minister to religion if they are to be Christian. The meeting proposed to recognize and to stress the relation of the parish to the neighborhood, and it is refreshing to find such an exceptional attitude on the part of the people during a vacancy in the rectorship.

A "Rally Day" in the interests of the religious training of the young, was observed Sunday, October 5th, with appropriate exercises in Holy Innocents' Church, Tacony (the Rev. Robert A. Edwards, D.D., rector). In the procession there were three hundred and twenty-five persons, a unique feature of which was that it was headed by twelve proud mothers carrying the members of the Cradle Roll. The Bishop Suffragan of Minnesota, the Rt. Rev. Dr. McElwain, made the principal address.

The Philadelphia Divinity School has entered upon one of the most promising years of its history. The present year was commenced on Thursday, September 25th, with the celebration of the Holy Communion. Eighteen new students were admitted, of whom three-fourths are college men with a degree in arts. Including the post-graduate department the total enrollment of the school is now seventy-six men.

Various institutions and societies of the Church have been generously remembered by legacies from the estate of Miss Anna Blanchard of Philadelphia, whose will was recently probated. The sum of ten thousand dollars is given to each of the following: Domestic and Foreign Missionary Society, Philadelphia Divinity School, the Episcopal Hospital. Five thousand dollars is bequeathed to each of the following: the City Mission, the Seamen's Mission, the Church of the Crucifixion, the Board of Missions of this Diocese. Out of an estate approximating half a million dollars over one hundred and seventy-five thousand dollars are charitable bequests. The largest single amount is fifty thousand dollars given to the University of Pennsylvania for the increase of the salaries of the professors in the academic department.

Last winter at the Church of the Holy Apostles, Evening Prayer and sermon were changed from Sunday evening to Sunday afternoon. The night service was held in the Cooper Battalion Hall. This autumn a further change has been inaugurated. On Sunday, September 27th, F. Lyman Wheeler, the new musical director of the church, began a series of four o'clock monthly musical services. During these services selections will be rendered from the masterpieces of the world's famous musicians and composers. Mr. Wheeler is widely known as a musical director. He is a native of New England and a graduate of the New England Conservatory of music. He studied under Goodrich, Chadwick, Elson and Foote in America, and took a special course at the College of Du Belle in Paris. He was formerly choir master in Trinity Church, Boston, and was also choir master of Christ Church Cathedral, Lexington, Kentucky, during the deanship of the present rector of the Church of the Holy Apostles, the Rev. W. T. Capers.

The Rev. Henry L. Drew has been received from the Diocese of Long Island and is serving as curate at St. Alban's Church, Olney.

The Rev. Charles S. Lyons, rector of St. Alban's, Roxborough, was chairman of the Clerical Brotherhood for the month of October.

The Rev. David M. Steele, rector of the Church of St. Luke and the Epiphany, was special preacher at Lehigh University, South Bethlehem, on the evening of the Nineteenth Sunday after Trinity.

St. Andrew's Church, West Philadelphia, has recently made a much-needed addition to its material equipment by the purchase of the house and spacious lot immediately adjoining the church. The house is to be used as a rectory.

On Sunday, September 28th, before the High Celebration, three mural paintings were dedicated in the Church of the Annunciation, Twelfth and Diamond Streets, by the rector, the Rev. Daniel I. Odell. These paintings are memorials which have been placed in the semi-arches above the high altar. One is entitled the Annunciation and is the gift of Mrs. Walter Lemar Talbot. Another, having for its subject the Visitation, is the gift of Mrs. David S. Grafly. The third, depicting the Purification, was presented by Mrs. Thomas L. Montgomery, Dr. and Mrs. John Thomson, and others. These mural paintings are the work of Miss Marianna Sloan, and are of the most artistic character.

The Rev. Edmund Lloyd Souder, who will go to China as a missionary, was ordained to the priesthood on the feast of St. Michael and All Angels, by the Bishop of the Diocese, in the Memorial Church of the Advocate, Eighteenth and Diamond Streets. The Rev. Charles S. Hutchinson, rector of St. Clement's, preached the sermon. The Rev. W. R. Turner, rector of the Memorial Church of St. Paul, Overbrook, presented the candidate. Others participating in the service were the Rev. Floyd W. Tomkins, D.D., the Rev. Floyd W. Tomkins, Jr., and the Rev. W. C. Patterson. Mr. Souder, who will leave shortly for China, was graduated in 1906 from the Episcopal Academy, in 1910 from Harvard, and from the General Theological Seminary, New York, last May.

The Rev. Henry B. Bryan has resigned the rectorship of St. James's Church, Downingtown, to accept a call to the deanship of the Cathedral at Easton, Md. He enters upon his new duties November 1st. Before coming to this Diocese Mr. Bryan served as archdeacon of the Canal Zone, where he practically organized the missionary work of the Church at this strategic center.

The consolidation of the Church of the Redemption with St. Anna's Mission has rendered possible the erection of a suitable church at Fifty-sixth and Market Streets. On Saturday afternoon, October 4th, in the presence of a large number of parishioners and friends, the corner-stone of this new structure was laid by Dean Gilbertson, assisted by the Rev. Albert E. Clay, rector of the parish.

The Rev. Elliott White, M.A., rector of Grace Church, Newark, N. J., has been called to the rectorship of St. Mark's Church, Philadelphia. Mr. White is a graduate of Williams College and of the General Theological Seminary. For several years he was rector at Long Branch and for the past seven years, in his present charge, he has gained for himself the reputation of a far-sighted administrator and thoughtful preacher, combined with an attractive personality. Since its organization he has been secretary of the American Church Union and also prominent in the alumni association of the General Theological Seminary. He is about fifty years of age. He will enter upon his new duties early in November, it is reported.

A layman of Philadelphia has recently compiled tables, based upon the published statistics in convention journals and the Church almanacs, showing the average yearly contribution per communicant for the period 1900-1913. In this list our diocese stands sixth, with an average of \$28.52 per communicant. Those leading Pennsylvania are, in order, Duluth (\$35.00), New York (\$31.64), Los Angeles (\$30.60), Colorado (\$30.01) and Missouri (\$29.69).

The Rev. William T. Capers, rector of the Church of the Holy Apostles, has been elected Bishop of the Missionary District of Spokane, Washington, to fill the vacancy caused by the resignation of the Rt. Rev. Lemuel Henry Wells, D.D. He has declined the election.

(Continued on Page 23)

RURAL CHURCH WORK. II.

BY THE REV. E. L. SANFORD

In my last paper I tried to give an idea of the rural situation so far as that is conditioned by the character of the people and their occupation. This month it will be my effort to present the subject in another light. I want to show the religious status of the rural districts—why the Church is needed, and how the people are to be led to see the value of the Church to them.

Christianity here is at the cross-roads. You will remember how in one of our Lord's parables He represents the king as sending his servants to the "partings of the highways," (St. Matt. 22:9 R.V.) when those whose interests were fixed had refused to come.

When men are on the beaten path of a direct road, and know just where it leads they do not stop to listen to any one who wants to guide their steps; but when they come to the cross-roads, they are apt to ask direction because there is evidently a choice of ways. It will not require a very deep knowledge of history to enable us to realize that all the great turning-points of the Church's life, when positive advances have been made, occurred at times when men were startled out of the beaten path and compelled to make a fresh choice. Such a time was that of the persecution that arose about Stephen, in Apostolic days. Such another was that of the Renaissance, and the consequent Reformation. And such times are of the utmost strategic importance, for right leadership counts then as it never does at other times.

Such a time is the present, as regards the religious work in our rural districts. Here are a lot of people living where it happens to pay them to live, and finding in their neighborhood a number of places of worship belonging to several different sects. The houses of worship have been here a long time, and in most cases the people who built them have passed away, and those who are supposed to attend them have been brought up with all sorts of ecclesiastical affiliations, perhaps not represented by any local church. It would be safe to say that there are three times as many sects represented by individual families as there are represented by places of worship, and twice as many of the latter as can be supported by the people who attend them.

The result is that the question is being

asked on all sides: "What is the use?" The wastefulness of division is felt even in communities where there are enough people to support a large assortment of denominations, and where nearly all the different sorts of Christians can be suited. What then shall we think of a neighborhood where there are too many churches for the population and yet the people are *not* suited? You may depend upon it, that the people are beginning to seriously question the whole system of denominationalism, and to wish that there were some form of religion that could rightly claim the allegiance of them all and do them all good.

And as they question, they inadvertently give the key to the whole situation. For instance, a man asked me yesterday if I could not take a day off some time and explain to him why there had to be so many denominations among so few people. Just to sound him, I answered that the principal reason for keeping up so many denominations in that particular neighborhood, seemed to be to give a requisite number of leading citizens a church that they could run. It seemed to be a strife of leadership. He replied, "You need not go any further. That is all there is to it around here." And that man is not an isolated character. The fundamental tenets of the respective sects have been forgotten, if they were ever known, by most of the adherents, and the common saying among them is, "We are all aiming for the same place." Of course the idea is that, that being the case, you might as well come along and rent a pew in our church as to stick to your former allegiance. But more and more it is coming to be recognized by the average man out here, that that sort of talk is a confession of insincerity or else of outright foolishness. For instance, I was talking with a man the other day about the roads. They are bad, and there is not enough money received from road taxes to improve them much. I suggested that if, instead of patching them all up every season, they would put all their money into a few main highways, and build them right, more people would be inconvenienced now, and eventually all the roads could be made good because the cost of upkeep would be lessened. He said, "That is about the way I feel about you Christians. You all go different ways, and say that you are all going to the same place. Why in the world don't you get together and

build one decent road to that place so we can all travel together with some comfort and security?" It is the truth that what has come to be recognized as a desideratum in the cities and towns, namely, a closer bond of unity among Christians, has begun to assume the character of a positive necessity in the country.

The point for us to consider is that you and I believe that if the position of our Church was rightly understood, and if the work of the Church was done in the right spirit and with real tact and earnestness, such people would believe that the great highway that they want has already been surveyed, and with their help could be quickly and satisfactorily built.

Just for the sake of definiteness I will offer a few considerations to show that this belief is sound. In the first place, the great trouble, at any rate the trouble that appears most prominently on the surface of the religious life in the rural districts is that what draws people to one church rather than to another, is the purely personal reason that their friends go there. The church itself does not seem to speak to them any definite message of its own. Hence there are many, perhaps they constitute the majority of the male portion of the inhabitants, who say, "You go to Ebenezer, or Good Will or wherever you go, because you want to. All right. I stay at home because I want to." There is no answer to be made to such a man unless you can show him a deeper reason for frequenting the Lord's House than that with which he is familiar. But we have such a reason, and it is our duty to be on the ground and give it.

Here is another consideration. For the most part, the denominations owe their existence to some doctrinal dispute that has long since lost its interest for the people. As a man said to me, "These churches seem to have forgotten what they are for." Now no church that has forgotten what it is for, can be relied upon to secure and hold the allegiance of a community of thinking people. And any church that is for the sake of exploiting any one peculiar tenet or practice, cannot hope to satisfy the religious needs of a whole country-side.

Hence the fact that our Church stands for something definite, namely the Faith once delivered to the saints, and the Sacraments ordained by Christ Himself as a means of grace and a pledge to

assure us that we receive it, gives us a splendid chance to demand a serious hearing.

Finally the Church does not claim to be founded on the Bible. It is the weak point in modern sectarianism, that the Bible is taken as the basis of the organization, in a sense that not only opens the way for anyone else beside the founder to claim that his church too has the same foundation and therefore an equal claim to be heard; but one that puts the Bible itself in a false light. No one can read the Bible with open mind without seeing that this position is unsound. As an old Methodist said to me, "I have read the Bible through by course sixteen times, and I never noticed a place where God said to any one 'You go start a church.' The Bible always talks to me as if there was a Church all the time, and the folks wasn't living up to it like they should." He asked me if I thought he was sound in his idea, and I assured him that his position was good Bible doctrine but poor Methodism. Then I explained that the Bible was Church History, Church Doctrine and Church Hymnody pure and simple, and that only in that light could it be intelligently read. That led to further explanation of the relation between the Bible and the Church, and the man is a regular worshiper to-day and a member of the Bible class. He has found what he always wanted but did not know where to look for.

These things go to show conclusively that we are in a position to save a great many people from wandering from their moorings by giving them something definite to tie to.

I feel most deeply that here is a chance for us to do great good to the whole community if we work in a spirit of sympathy with all that is best in the conditions. The very fact that we preserve in our teaching the whole of the Faith without any admixture of private interpretations that are exclusive and narrow ought to make it possible for the Church clergyman to visit the homes of all kinds of people and find something that he can commend and encourage in their religious feelings and aims.

He does not need to enter into controversy because the Church did not grow out of petty disputes and has no occasion to foster them. On the principle that we uphold all that is good and true, we can help the members of the local sects by

strengthening their faith in the really sound portion of their doctrines. This will always operate in the direction of mutual sympathy, and will generally lead such people to listen with respectful attention to us because we respect them. Consequently we shall be able to check the evils of separation by taking out the bitterness. We shall also give the true impression that we are trying to increase the amount of true religion in the community rather than the number of Episcopal churches.

I believe that if every man and woman in this region really believed that that was our actual aim, we should find that they were glad to know the things that we have to teach. So far as I have been able to get down to serious conversation with a man, of any denomination or of none, I find that he is quite inclined to accept the things that I believe when stated in the language of his own ordinary thinking. It is only as the tenets of an organized Church, which he suspects may have some underlying motive that he does not understand, that he holds aloof from them.

It may take years to undo the harm that sectarian rivalry has accomplished, but it can be done if we are genuinely free from it ourselves, and look upon all these bodies as groups of God's own children and members of a divided family.

I personally look upon the bodies about here as means by which some of the work that the Church stands for is being accomplished, and it is my aim in regard to them to help them to do more of it.

The old churches that we have scattered through this county can in this way make themselves genuinely beloved by the people at large. In fact I doubt if any one can realize how much they are loved until he lives opposite one of the dear little church yards and sees the people coming there to place some tribute of love on the graves of their friends. I have often come upon such people, and I regard the opportunities of teaching that have come to me there as among the most precious privileges of my ministry. To stand in God's Acre in the shadow of a dear little church by the side of a grave and show the loving heart what the church standing there means in reference to the loss to which the well-cared-for grave bears eloquent testimony, is something to be thankful for. The lesson of the unchanging witness in the midst of change, of the Love

that is stronger than death, of the Life that springs up from the midst of death and decay, is a lesson that can be taught there as it can no where else. And when I have seen people whom I first met beside some cherished grave, slip into the church among the other worshipers, I have felt that progress had been made. That person will surely tell the story to some dear friend.

These two things then, must characterize our work: a broad sympathy with the best that is in the people's lives now, and a watchfulness to sow in those lives the more definite and lasting truths for which the Church stands witness.

In this spirit we can gradually instill into the hearts of the whole people a veneration for religion, and stop the advance of that growing disregard that has come so near at times to absolute contempt.

THE CHURCH CLUB

The October monthly meeting of the Church Club will be held Thursday evening, October 30, 1913, at 8 o'clock, and will be preceded by the usual dinner at 6.30 at which the Bishops of the Diocese and the Deputies to the General Convention are expected to be present. There will be a round-table talk after the dinner.

The November monthly meeting of the Club will be held Tuesday evening, November 25, 1913, at 8 o'clock, at the Boys' Club House, Howard and Somerset Streets, Kensington. A program for the evening is being arranged by the boys. The members of the Club and all others interested are urgently requested to attend this meeting. The purpose of changing the meeting place is to bring about a more active interest in the Boys' Club by the members of the Church Club.

On Sunday, November 30, 1913, at 4.30 o'clock P. M. the Church Club has arranged for an Annual Service under the direction of Bishop Rhinelander at St. James' Church, Twenty-second and Walnut Streets.

(J. J. C.)

China is beginning to restore some of its idols—a reaction from the radicalism of the revolution. This does not mean that a faith in the idols is returning to the Chinese; it is, rather, the native cry of the human heart for something to worship. The old religions have almost lost their power and we have not done enough to replace them by Christianity.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

Object:

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events

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SPECIAL NOTICE

In this number we print the schedule of the Parochial Apportionments, together with a description of the method used by the Committee. This is of such interest to the Diocese as a whole that we are making an exception in sending copies of *The Church News* to parishes irrespective of their subscription list.

We ask your attention to the special offer announced on one of the earlier advertising pages. And we hope that by the method there outlined, or by some other, you will aid us in building up a circulation that will enable us to serve the whole Diocese.

Episcopal Appointments for November and December

Saturday, November 1—All Saints' Day

P. M. Dedication of Parish House at the Church of the Good Shepherd The Bishop
 Evg. OAKS—*St. Paul's Church*..... The Bishop Suffragan

Sunday, November 2—Twenty-fourth Sunday after Trinity

A. M. WAYNE—*St. Mary's Church*..... The Bishop
 P. M. GWYNEDD, *Church of the Messiah*..... The Bishop
 Evg. MANAYUNK—*St. David's Church*..... The Bishop
 NORRISTOWN—*All Saints' Church*,
 The Bishop Suffragan

(VISITATION)

Wednesday, November 5

Evg. MORRISVILLE—*Church of the Incarnation*.. The Bishop

Friday, November 7

P. M. 3.30. Dedication of chapel, at the Home for Consumptives, Chestnut Hill The Bishop

Sunday, November 9—Twenty-fifth Sunday after Trinity

A. M. PHOENIXVILLE—*St. Peter's Church*..... The Bishop
 A. M. CONSHOHOCKEN—*Calvary Church*,
 The Bishop Suffragan
 Evg. WISSAHICKON—*St. Stephen's Church*..... The Bishop
 Evg. BRANCTOWN—*House of Prayer*, The Bishop Suffragan

Wednesday, November 12

Evg. VENANGO—*St. George's Chapel*.. The Bishop Suffragan

Sunday, November 16—Twenty-sixth Sunday after Trinity

A. M. PHILADELPHIA—*St. John Chrysostom Church*
 The Bishop
 A. M. OXFORD—*Trinity Church*..... The Bishop Suffragan
 P. M. BRIDGEPORT, *Christ Church*..... The Bishop
 P. M. CRESCENTVILLE—*Trinity Church*,
 The Bishop Suffragan
 Evg. CHELTENHAM—*Trinity Chapel*.. The Bishop Suffragan

Wednesday, November 19

Evg. WISSINOMING—*St. Bartholomew's Church*,
 The Bishop Suffragan

Sunday, November 23—Sunday next before Advent

OAK LANE—*St. Martin's Church*..... The Bishop
 (VISITATION).
 A. M. JENKINTOWN—*Church of Our Saviour*,
 The Bishop Suffragan
 P. M. OGONTZ—*St. Paul's Church*.... The Bishop Suffragan

Wednesday, November 26

Evg. PHILADELPHIA—*St. John's Free Church*,... The Bishop

Sunday, November 30—First Sunday in Advent

A. M. ARAMINGO, *St. Paul's Church*..... The Bishop
 A. M. TORRESDALE—*All Saints' Church*,
 The Bishop Suffragan
 Evg. FALLSINGTON—*All Saints' Church*..... The Bishop

Wednesday, December 3

Evg. PHILADELPHIA—*St. Ambrose Church* The Bishop

Friday, December 5

Evg. PHILADELPHIA—*St. George's Church, Richmond*
The Bishop Suffragan

Sunday, December 7—Second Sunday in Advent

PHILADELPHIA—*St. Peter's Church, Germantown*
The Bishop
POTTSTOWN—*Christ Church* The Bishop Suffragan

Wednesday, December 10

Evg. PHILADELPHIA—*Christ Church, Franklinville*
The Bishop Suffragan

Sunday, December 14—Third Sunday in Advent

PHILADELPHIA—*St. Timothy's Church, Roxborough*
(VISITATION) The Bishop

PHILADELPHIA—*St. Michael's Church, Germantown*
(VISITATION) The Bishop Suffragan

Wednesday, December 17—Ember Day

Evg. PHILADELPHIA—*St. Nathanael's Church* . . . The Bishop

Friday, December 19—Ember Day

Evg. PHILADELPHIA—*St. Barnabas' Church, Germantown*
The Bishop Suffragan

Sunday, December 21—Fourth Sunday in Advent

A. M. ORDINATION
A. M. PHILADELPHIA—*St. Martin's Church, St. Martin's*
The Bishop Suffragan
Evg. PHILADELPHIA—*Church of the Epiphany, Germantown*
The Bishop
Evg. PHILADELPHIA—*Calvary Church, Germantown*
The Bishop Suffragan

The Diocesan Bulletin

The Editors fear that the notices printed below will be found incomplete. This, if it proves the case, will but show that editorial diligence, unaided, must needs fail to discover every important meeting scheduled. The Editors ask that each organization and institution of the Diocese assume the responsibility of sending them notices in advance of the meetings appointed for the ensuing month. Such notices should be sent to the Editors of THE CHURCH NEWS, the Church House, Twelfth and Walnut Streets, and should reach them not later than the 21st of the month.

November 1. All Saints' Day**November 2. Twenty-fourth Sunday after Trinity****November 3. Monday**

Clerical Missionary Association. Church House, 11.30 A. M.

November 4. Tuesday

Meeting of the Standing Committee, at the Church House.

November 7. Friday

Dedication of Chapel at Home for Consumptives, Chestnut Hill. 3.30 P. M.

November 8. Saturday

Junior Auxiliary Conference. Topic: Report on the Triennial Meetings. Church House, 11.00 to 12.00 o'clock.

November 9. Twenty-fifth Sunday after Trinity**November 10. Monday**

Mission Study Class. Address by Bishop Roots, of Hankow. Church House, 10.00 A. M.

Clerical Brotherhood. Address by the Rt. Rev. Lucien Lee Kinsolving, Bishop of Brazil. Church House, 11.30 A. M.

Clerical Brotherhood Luncheon, Church House, 1.00 P. M. Speaker: Bishop Roots, of Hankow.

Regular meeting of the Diocesan Board of Missions. Church House, 4.00 P. M.

Executive Committee of the Divinity School meets at Church House, 4.00 P. M.

November 11. Tuesday

R. L. M. Mission Study Class Alumnæ. Semi-annual meeting.

November 13. Thursday

Altar Guild of the City Mission. Holy Communion and business meeting. Church House, 9.30 A. M.

November 14. Friday

Woman's Auxiliary, Annual Missionary Meeting. Holy Communion, 10.00 A. M. Luncheon, 1.00 P. M. Addresses at 2.30 P. M. by Bishop Sanford, Bishop Cheshire, Bishop Roots and Bishop Rowe. Church of St. Luke and the Epiphany.

November 15. Saturday

Junior Auxiliary. Rosebud Exhibition, 2.00 P. M. Annual service, 3.00 P. M. St. Mark's Church.

November 16. Twenty-sixth Sunday after Trinity

Consecration of the Church of St. John Chrysostom, Twenty-eighth street and Susquehanna avenue, by the Bishop of the Diocese. 10.30 A. M.

November 17. Monday

Clerical Brotherhood. Church House, 11.30 A. M. Speaker: The Rev. Thomas H. Cline, of Grace Church, Mt. Airy. Subject: "Churchmanship."

November 18. Tuesday

Annual Meeting, Daughters of the King. Church House. Afternoon session, 4.00 P. M.; evening service, 7.00 P. M.

November 23. Sunday next before Advent**November 24. Monday**

Woman's Auxiliary, Indians' Hope Association meets at Church House, 11.00 A. M.

Clerical Brotherhood. Church House, 11.30 A. M. Speaker: The Rev. Percy L. Urban. Subject: "Christianity and the Chinese Renaissance."

November 25. Tuesday

November Club Night of the Church Club, at Boys' Club, Howard and Somerset streets, with exhibition of work, and address by Bishop Rhinelander. 8.00 P. M.

November 26. Wednesday

Woman's Auxiliary, Diocesan Committee. Church House, 11.00 A. M.

November 30. First Sunday in Advent

Church Club Service, at St. James' Church, Twenty-second and Walnut streets. 4.00 P. M.

DIOCESAN MEMORIES

BY JOHN ANDREWS HARRIS

BISHOP BOWMAN

In the early part of 1858 Bishop Potter was seized with an attack of illness which compelled him to give up all work, and the Diocese for a time bade fair to be without any Episcopal supervision. As the stated meeting of the convention was not far off it was not considered advisable to call a special convention for the election of an assistant bishop, and the Standing Committee invited the Rt. Rev. John H. Hopkins, Bishop of Vermont, to perform such Episcopal acts as were necessary until the meeting of the convention in May. This invitation he accepted, and with his usual vigor performed the duties assigned him. From the end of Lent until Whitsunday he confirmed 1,331 candidates, and traveled more than three thousand miles throughout the Diocese.

When the convention met on May 25, 1858, it very soon became evident that party spirit, which had been so modified in its operation under Bishop Potter, because men of both parties trusted him so unreservedly, was not dead but only sleeping, and the opposing camps were nearly equal in numbers. The candidate for the office of assistant bishop on the "High Church" side was the Rev. Dr. Samuel Bowman, who had for long years been the rector of St. James' Church, Lancaster. The "Low" churchmen put forth as their candidate the Rev. Dr. Alexander Hamilton Vinton. There were not more than four or five other candidates, and they received only enough votes at each ballot to prevent either of the two leading candidates receiving the requisite majority of votes. On the fourteenth ballot the vote stood as follows: Dr. Vinton, 70; Dr. Bowman, 70; blank, 1. On the fifteenth ballot Dr. Bowman received 68; Dr. Vinton, 70; but there were five scattering ballots which spoiled a majority for either of the two. Dr. Bowman then offered the following resolution, first desiring to state that he "positively and peremptorily withdrew his name." The resolution was as follows: "That the Rev. Dr. Hare and the Rev. Mr. Spackman be a committee to choose six clerical members of this body to nominate to the convention a suitable person for the office of assistant bishop of the Diocese." The resolution was adopted and the committee

of two had leave to retire. They returned with the following as the committee of six, viz:

Rev. John A. Vaughan, D.D.
Rev. Theodore B. Lyman, D.D.
Rev. Chas. D. Cooper, D.D.
Rev. B. Wistar Morris.
Rev. Richard B. Duane.
Rev. G. W. Natt.

The convention approved of this committee who had leave to retire. It returned to the house after deliberation, with the following statement: "Your committee are not prepared to recommend any single name until there has first been one more ballot with the names in nomination at the last ballot. In case of failure they will then be prepared to propose a name." On motion duly put and carried, the sixteenth ballot was then taken with the following result: Dr. Bowman, 75; Dr. Vinton, 63; scattering, 2. So the president "announced that the Rev. Samuel Bowman, D.D., had been nominated and appointed by the order of the clergy for the office of Assistant Bishop of the Diocese of Pennsylvania."

The laity were next to be heard from and, of course, they had the power to negative the vote of the clergy. There was considerable excitement and quite a little heat. I happened to be standing in the vestibule of the church just after the clerical vote had been announced, when a wild-eyed presbyter (who had *not* voted for Dr. Bowman) rushed from the church with uplifted hands, shouting, "God grant that the laity save the Church!" The prayer was granted (so far as the peace of the Church was concerned) by the laity endorsing the vote of the clergy by a vote of 64 to 56. When the vote was announced, the bellicose clergyman aforesaid, happening to come face to face with Dr. Hare, angrily said to him, "We have to thank you, sir, for this!" The good Doctor, in nowise abashed and with his habitual self-possessed calmness, replied: "Mr. ———, loss for party is often gain for God. I wish you good morning, sir," and went his way.

Dr. Bowman was consecrated Bishop in Old Christ Church, Philadelphia, on August 25, 1858, by Bishop Kemper, and immediately entered upon the performance of his office as assistant bishop in the absence of Bishop Potter who was still unable to resume work and at the time was living at Pau, in the lower

Pyrenees, France, as a letter from him to the convention showed.

Bishop Bowman's address to the convention showed that he was very much in earnest with respect to the welfare of the clergy, the recasting of the system of Diocesan Missions, the necessity of a division of the Diocese, the increase of the Fund for the Education of the Daughters of the Clergy, and the enlargement of the Episcopal Hospital. It really seemed that the spirit of Elijah had fallen upon Elisha, as the closing words of his address will show, viz:

"How glorious, brethren, are these works and enterprises of Christian charity and mercy. How much do they commend the benevolence of their founders and supporters! What honor do they reflect on the Church that endows and sustains them! And how much better that we should provoke one another to love and good works in such enterprises as these, rather than in any sharp and less fraternal controversy. I hope well for the Church in proportion as such works flourish and abound in it. But hope itself must sink when charity is dead or languishing and all the zeal that is left shows itself in jealousies, suspicions and unbrotherly conflicts. I bless God for every work of practical benevolence among us. I rejoice in it for the good that is directly done by it. And I accept it as the omen of a better state of things—when party zeal shall die—when brethren bound together by a common faith, shall be more closely united in the tie of Christian love—when we may taste, and all the world shall see, how good and pleasant a thing it is for brethren to dwell together in unity!"

It really seemed as if the Diocese was entering upon a career of fresh activity and power for good; for even if the Bishop's improvement in health were not permanent, here was a man to succeed him who was a man of like spirit with himself, and with apparently full physical health and power.

But it was not so to be. On August 3, 1861, a train was speeding along a railroad in the western part of Pennsylvania when something happened to the engine which caused an entire stop. The facilities for meeting such an emergency were not as great then as they are now, and the passengers were fain to walk along the railroad to the nearest town not more than a mile or two away in order to avail themselves of other transporta-

tion. When it was ready for them they looked around to see if everybody was on hand to start. All were there but one—an elderly, quiet man, whom none of the passengers seemed to know; but not willing to leave him behind, a small party went back to search for him. He had apparently started to walk in the rear of the other passengers, and probably walked more slowly as his absence was not noticed on the way. The search party found him lying by the roadside. It was Bishop Bowman. He had "fallen on sleep"—alone with God; leaving behind him a blessed memory of work well done.

DEDICATION FESTIVAL, GRACE CHURCH, MT. AIRY

All Saints' Day, Saturday, November 1st, and the days of the week following will be for this parish the Feast of Dedication, being the twenty-fourth anniversary of the consecration of Grace Church, to the worship and service of Almighty God.

The hearty observance of this Festival should quicken every branch of parish activity and knit us all together more closely in the fellowship of Christ. Let these days be carefully guarded and set apart for the Church.

A committee of five vestrymen are in charge of the arrangements for the Festival, each acting as chairman of a sub-committee as follows:

Dr. Crouter, Workers' Conference.
Mr. Bayard, Thank Offering.
Mr. Dunn, Men's Dinner.
Mr. Landenberger, Reception.
Mr. Fell, Publicity.

The following is the tentative program of the events of the Dedication Festival:

All Saints' Day, Saturday, November 1:

10.00. Morning Prayer.
10.30. Holy Communion.
3.00. Children's Festival.
8.00. Evening Prayer.
Preacher, the Rev. James Biddle Halsey.

Sunday, November 2:

7.00 and 11.00 Holy Communion (Corporate Communion for the whole Parish with special Thank Offering).
9.30. Church School.
4.00. Evening Prayer (choral). Admission of Choristers.

Monday, November 3:

7.30. Holy Communion.
Afternoon and Evening, Junior Auxiliary Meeting and Tea.

Tuesday, November 4:

7.30. Holy Communion.
Evening, Parish Reception to the Rector and Mrs. Cline.

Wednesday, November 5:

7.30. Holy Communion.
9.30. Intercession Service.
Afternoon, Woman's Auxiliary Missionary Meeting.
7.30. Evening Prayer.
8.00. Conference of Parish Workers.
Review of past year and plans for future.

Thursday, November 6:

9.30. Holy Communion.
7.00. Men's Dinner.

Friday, November 7:

8.00. Reunion of last year's Confirmation Class.

THE UNITED OFFERING

At the Triennial Thankoffering Service held in the Cathedral of St. John the Divine, New York, on October 9th, the United Offering of the Woman's Auxiliary of Pennsylvania, amounted to \$38,705. This was the largest offering made by any one Diocese, and the largest ever made by Pennsylvania.

A number of small contributions have been received since the presentation which will increase this sum. They will be reported later. The whole amount offered from all the Dioceses and Missionary Districts was \$307,500.

This last is also subject to correction.

BOYS' CLUB OF THE CHURCH CLUB

October 14, 1913.
To the Editor of THE CHURCH NEWS:

The Boys' Club of the Church Club, Howard and Somerset Streets, has just started an employment bureau for its members. I am, therefore, naturally anxious to hear of good openings of every kind for boys and young men. Office boys, commercial openings, industrial opportunities and so forth are being constantly sought after by our members who are striving to better themselves.

Next time any of your readers have openings of any kind in their own business, or hear of openings, will they not telephone me first and find out if I have not a recommendable boy on my list? Phone Kensington 1840.

Yours truly,

F. JOHN ROMANES,
Superintendent.

CLERICAL BROTHERHOOD LUNCHEON

A luncheon is to be given, in the Church Club rooms at the Church House, under the auspices of the Clerical Brotherhood and the Clerical Missionary Association, on Monday, November 10th, at 1 o'clock. The price per plate will be fifty cents. All the clergy of the Diocese are particularly invited. Bishop Rhinelander will preside. The guest of honor and principal speaker will be the Rt. Rev. Logan H. Roots, D.D., Bishop of the Missionary District of Hankow, China.

A recent visitation by Bishop Aves, of Mexico, to a rural Mexican community for the purpose of blessing their renovated church, was made by automobile. This was at the request of the parishioners, few of whom had ever seen such a machine. No wheel had ever passed along the road which must be traveled to reach the village; therefore, in spite of the labor which had been lavished upon the road the automobile was stalled, and the bishop arrived, humbly and dustily, on foot. Before the end of the service, however, the machine made its triumphal entry in time to take the bishop away from the village—at least, for a mile or so.

The Rev. H. Percy Silver, who for three and a half years has done most effective work as secretary of the Seventh Missionary Department, has been appointed to the chaplaincy of West Point and has accepted the position. His resignation as Department Secretary was presented to the Board of Missions to take effect on October 1st. While universal regret will be felt in the Seventh Department, and by all who are interested in missionary work, the Church will nevertheless be glad that so influential and important a position as the chaplaincy at West Point should be thus worthily filled.

When the floods of last spring wrought wholesale destruction in the Middle West, it was stated that the missionary offerings from the suffering dioceses would inevitably shrink. Strangely enough this was not the case. Almost without exception they made increased gifts—an evidence of fine spirit which the general Church will greatly appreciate.

The Devotional Column

THE LIFE OF PRAYER

Paper No. 2—The Sacrifice of Prayer

The only real thing in the world to-day is the Love of God; this is the bond of unity between God and ourselves. The spirit of unity is an undivided spirit which knows no separation. The human heart bound to Almighty God in the bond of love, finds expression, as we have already noted, in prayer. But it is Jesus Christ who is the bond of this living unity, for we live in Him. Our inmost life is hid in Christ, and the very spirit of the Crucified One, the spirit of Him who died and is alive again, has become our spirit constituting the very reality of ourselves. "In Christ" we see truth and reality not through the eyes of the world but with a spiritual insight. We are guided in our thoughts and acts, not with greater worldly wisdom, but with the transfigured insight of a spirit made one with the Spirit of God. And this spirit is the spirit of prayer and the spirit of Christ who dwells in us and makes us what we are.

But the spirit of prayer is a sacrificial spirit, for every Christian man and woman has been drawn into the activity of Christ's passion and death. The cross is the symbol of man's self-surrender as well as Christ's—the surrender of mind and heart and will upon the altar of consecration. It is a response to our Lord's words, "I consecrate myself that they themselves may be consecrated." Our Saviour, Jesus Christ, consecrated by God, offers Himself a living sacrifice on the Cross, and we who have been baptized into His Life and live in Him share in this consecration and sacrifice in very truth. "If anyone wishes to come after Me, let him deny himself and take up his cross and follow Me." In all five passages in the New Testament in which our Lord speaks of His cross, He brings out the thought that each of us has a cross that no one else can bear for us, we each must carry it for ourselves, and if we bear it with Christ we share in the self-denial of His passion and find the joy of service.

By gathering us up into His priesthood, our Lord has brought us into unity with

our Heavenly Father. In the sacrifice of prayer the mind of God is expressed through the hearts and lives of His children. By the consecration of our God-given power of will to the active service of God's will, we personally express that petition in our Lord's prayer "Thy will be done on earth as it is in heaven." Through this union of our will with God's will, we unloose in ourselves the mighty force of God's will on earth, for we bring all our forces into obedience to God. Thus each of us becomes an instrument of God to bring His will to bear with victorious power against the evil forces of the world. There is a conflict in prayer, but it is not against God, rather is it against our own unruly wills which are not yet brought into complete subjection to the will of God. Nevertheless, hard though it may be, the more we enter into the sacrificial mind of Christ, the more we enter into that crucifixion of the spirit which enables each one of us to say, "Not my will but Thine be done," and shew forth the reality of our love.

CHURCH MUSIC DEPARTMENT

A. G. O. SERVICE

On Tuesday evening, November 18th, at eight o'clock, the American Guild of Organists will give a public service in the Church of the Advocate, Eighteenth and Diamond Streets, in which the choirs of St. Luke's, Germantown, St. Peter's, St. Mark's and St. James's, Philadelphia, will participate.

The service will be under the direction of Geo. Alex. A. West, Dean, and S. Wesley Sears, Sub-Dean, and will be accompanied by organ, trumpets, horns and tympani.

The music of the service will be Smart's Magnificat and Nunc Dimittis in B flat, Sullivan's "O Gladsome Light," sung *a capella*, and John E. West's fine festival anthem, "Lord, I have loved the habitation of Thy House."

An address on Church Music will be delivered by the Rev. William C. Richardson, S.T.D., rector of St. James's, Philadelphia. Dr. Richardson is unusually well qualified to speak on this subject, knowing what is fitting from an ecclesi-

astical standpoint, and being thoroughly acquainted with music as well, having studied in Leipsic under such eminent men as Jadassohn and Richter.

This service will undoubtedly arouse considerable interest among the Church people of Philadelphia, being the first to be given under the auspices of the Guild with so great a number of choirs taking part, and the only one to make use of brass instruments to supplement the organ accompaniment.

It is a pity that services of this kind cannot be more frequent, as they give people an opportunity to hear the larger forms of sacred music under most favorable circumstances; and furthermore they create a spirit of good will and fellowship among choir singers which can be accomplished in no other way. Musicians as a class are said to be jealous—to feel that the other fellow or the other choir cannot do quite as well as he or his choir can do, and nothing is more fatal to real growth than sentiments of this kind. If we could only feel that we are all working for the same purpose, to better Church music and to make it helpful and inspiring to the people who sit in the pews, we should probably have very little desire to criticise each other's efforts. And a festival of diocesan choirs given once a year would do more to promote a healthy interest in choir singing, and closer and kindlier relations amongst all those who are in any way connected with the musical services of the Church, than would fifty sermons or a hundred pages written on the subject.

We hope that no one will miss the opportunity to hear this service in the Church of the Advocate, as it will be most inspiring and brilliant; and will do much to further the cause of good church music in Philadelphia.

A little less than two years ago there appeared a volume on the "Life and Labors of Bishop Hare," by M. A. De Wolfe Howe, which consists chiefly of Bishop Hare's account of his many activities, and so tells the story of his wonderful and gracious life. Published originally at \$2.50, it was beyond the reach of the majority of church people. *The Spirit of Missions* has now arranged a less expensive edition, identical in plates and illustration, which will be sold at \$1.00 net, \$1.10 postpaid. Address, 281 Fourth Avenue, New York.

SHARING IN THE DIOCESAN APPORTIONMENT.

The schedule of "Relative Parochial Shares in the Diocesan Apportionment of 1913-14" printed below, was adopted at a meeting held in the Church House on Monday, September 29th, by the newly-formed Central Missionary Committee, to whose decision the matter was referred by the Convention last May. It seems advisable that the methods used in preparing this schedule should be explained to the Diocese at large.

In preparing any such schedule two separate factors have to be determined: first, the "basis of apportionment" for each parish, or, in simpler words, the amount, whether of expenditures or receipts, which can fairly be taken as representing the relative financial strength of that parish in comparison with others; and second, the per cent to be charged upon this basis. When these two factors are once ascertained the process of calculation is simplicity itself. For the formula is merely: basis multiplied by per cent yields apportionment, or share.

Now it is evident that in a fair and satisfactory scheme the "basis" of any particular parish must be not an arbitrary figure but one that bears a just proportionate relationship to the bases of all the other parishes; only thus will the various bases fulfil their duty of revealing with substantial accuracy the real financial strength of the one parish as compared with the others. Similarly the per cent to be charged upon this "basis" must be not an arbitrary rate, but one that bears a just proportionate relation to the rates fixed for all the other parishes.

Any scheme, to be regarded as satisfactory, must meet, in a high degree, these two tests. It is the object of this present article so to explain the methods used by the present committee, that the Diocese may have grounds for judging as to their success.

We explain first the methods used to determine the bases; and secondly the methods used to fix the percentages.

I. THE BASES

A. Current Expenses Rejected as Bases.

Heretofore our congregations have been apportioned on the basis of their Current Expenses. This method has been rejected for the simple reason that Current Expenses do not afford a sufficiently accurate measure of the comparative financial strength of the congregations. The following considerations may establish this assertion:

(i) The proportion of parochial income used for current expenses may vary in any given parish from time to time, not merely with the fluctuations of income, but also with the special ability in administration of those holding office at the moment.

(ii) It may be affected more or less permanently and inevitably by the local conditions a parish has to face; thus a city parish may feel obliged to carry on an institutional work of a sort that is not at present customary in the rural or suburban districts.

(iii) Again, in some cases a portion of the funds used to defray Current Expenses is contributed by friends without the parish; or is the result, in other cases, of grants from Convocation, the Sustentation Fund, or a mother parish.

(iv) Finally, it is the parish of limited means which must inevitably devote the larger proportion of its available income to the mere matter of self-maintenance; so that an apportionment based on Current Expenses will bear more heavily than is just upon the small parish. Here, for example, is a typical contrast from the Journal of 1911, which will tell its own story. Parish X reported: Total Income, \$2,661.96; Current Expenses,

\$2,007.97. Parish Y reported: Total Income, \$79,996.14; Current Expenses, \$17,449.48. In other words, the small parish used 75.4 per cent of its total income to maintain its existence; whereas only 21.8 per cent of the total income of the larger parish was needed for the same purpose.

B. Analyzed, or Net, Incomes made the Basis.

It seems, therefore, more equitable to adopt as the basis the *income* of the congregations—with proper allowance for extraordinary items of receipt. Accordingly, the present calculation has involved an examination of these incomes, parish by parish, and the classification of the items of which they are composed into two groups: Exempt and Non-exempt. The following summary will make clear the principles upon which the Committee has carried out this analysis.

1. Receipts Considered Exempt:

(a) From sources without the parish: All receipts due to an extraordinary effort on the part of the congregation, or to a piece of good fortune; *e. g.*, gifts or a legacy to be added to the principal of the endowment fund; contributions for a building fund, for permanent improvements, or for memorials.

(b) From sources without the parish: All gifts from individuals who are not members or worshipers; all grants or allowances from Convocation, the Sustentation Fund or the mother parish.

(c) Receipts for "the support of parochial mission stations."

It seems plain that none of these classes of receipts reveals the normal giving habit of the congregation; and they are accordingly set aside in our calculations.

2. Receipts Considered Non-Exempt.

(a) All ordinary and regular receipts from pew-rents, collections, subscriptions, donations, or envelopes, for ordinary parochial uses.

(b) Income from investments.

(c) Receipts for extra-parochial purposes, whether diocesan or general. These items do seem to reveal, with substantial accuracy, the giving habit of the congregation. And they are accordingly grouped together and utilized as the bases of our calculations. They, in other words, furnish our measure of comparative financial strength.

Perhaps the concrete tabulation, for an imaginary parish, of such an analysis, will help to make clear both principles and practice. Let us suppose then that Parish Z, with a total income of \$5,039.66, reports the following items:

	Exempt.	Non-Exempt.
For Endowment Fund.....	\$372.91	
For permanent improvements:		
A new organ.....	789.00	
Curbing and sidewalk.....	329.05	
By gifts from outside friends.....	412.00	
By grant from Convocation.....	300.00	
By grant from Sustentation Fund.....	90.00	
By grant from mother parish.....	700.00	
By offerings for parochial purposes.....		\$1,891.07
By income from investments.....		39.29
By receipts for General Missions.....		97.12
By receipts for Bishop White Prayer Book Society..		7.09
By receipts for Episcopal Hospital.....		12.13

Net Income, = Basis for calculation.....\$2,046.70

II. THE RATES OF PER CENT

With such bases as this duly determined for all the congregations of the Diocese, the Committee's next task was to fix the percentage, or percentages, to be charged upon the bases. Three methods have been considered.

A. The Flat Rate System.

The simplest process of course would be to add together all the bases, calculate the percentage necessary to yield the amount asked of the Diocese; and then to figure out the shares of the individual parishes at the same rate. Thus if the sum total of the bases were \$1,000,000, and the apportionment \$100,000, the rate would have to be fixed at ten per cent. And the parish with a net income, or basis, of \$500 would be asked to give at exactly the same rate as the parish with a net income, or basis, of \$50,000.

As a matter of fact, such a flat rate would work real hardship. Students of sociology and economics are familiar enough with the statement commonly known as one of the propositions of "Engle's Law:" that the less income a family has the larger the proportion of that income which will be required for the necessities of life, such as food, clothing, lodging and heat; and that as income increases so does the proportion increase which can be and is spent on comforts or luxuries as distinguished from necessities. To put this acknowledged truth into terms that suit our ecclesiastical case; it is *easier* for the \$10,000 parish to give its tenth for extra-parochial purposes than it is for the \$500 parish to give *its* tenth. By common consent then, this flat rate system has not been seriously considered.

B. The Group System.

To meet the difficulty just described, it has been the custom in this diocese to sort the congregations into groups according to the amount of their Current Expenses, and to assign a special percentage to each such group; the smallest percentage to that containing the smaller parishes, and the largest percentage to that containing the larger parishes. This was fair and satisfactory, so far as it went; the trouble was that it did not go far enough. This year, for example, there are thirty congregations whose net income is less than \$1,000. Of these thirty, the smallest has a net income of \$51.68; the largest, a net income of \$965.03, or more than eighteen times as much. It is manifestly but rough justice to make bedfellows of these two, and to ask them to give at the same rate.

C. The Sliding Scale System.

In place therefore of the Group System a scientific sliding scale has been adopted. It is not necessary to describe the technical mathematical processes by which the calculations are made. Suffice it to say that the result of this method is to *vary the percentage for each individual parish*. In every case the percentage differs from that of any other parish by an amount which is dependent upon their respective net incomes. The accompanying diagram represents the result, to the eye. The upper heavy black curve shows the increasing rate of the percentages charged upon the parishes. It begins with zero percentage for the (non-existent) parish with a net income of zero dollars, and climbs by a steady and equable course to percentages between fifteen and sixteen for parishes with net incomes of over \$25,000. The lower heavy black line, a curve too, though less markedly a curve, shows the resultant shares, and reveals to the eye how these shares, like the incomes and the percentages, rise regularly and gradually from zero to their upward limit.

If it be granted—and we imagine none will dispute it—that the smaller the parish the smaller ought the *rate* to be at which it is asked to give; then obviously no other method of calculation can for a moment compare with the sliding scale in accuracy and justice.

The calculations for this sliding scale, like the diagram, have been prepared for the Committee by the Rev. Walter A. Mátyos, to whose skill and unflagging interest both we and the diocese owe the most cordial gratitude.

III. TWO IMPORTANT DETAILS.

There are two details in the analysis of receipts that require particular explanation: namely, the exemption of receipts for the maintenance of parochial mission stations; and the inclusion of receipts for extra-parochial purposes.

A. Receipts for Maintenance of Parochial Mission Stations.

For the following reasons it was decided that these items ought to be placed in the exempt class.

(i) Their occurrence is, as a matter of fact, highly exceptional. Only eighteen parishes report either receipts or expenditures under this head.

(ii) The sum total of the amounts so reported is so small, compared with the grand total of the net incomes, that its exemption would scarcely be felt when distributed among all our parishes. On the other hand approximately three-fourths of this total is credited to four parishes. Therefore, if the items were included in the "bases," the result would be a rather heavy increase in the shares of those four parishes.

(iii) The funds so used seem generally to owe their origin not to the interest of the congregations concerned, as a whole, but to the generosity of one or two individual members. Thus these items hardly represent parochial giving at all.

(iv) Finally, the maintenance of parochial mission stations seems to stand in a category of its own. It is virtually the assumption by a few parishes of an obligation that is generally borne by the Convocations. Were these parishes to abandon their efforts, an added burden would be thrust upon the Convocations; and this would mean an added apportionment for Diocesan Missions for the other one hundred and fifty congregations. In the circumstances it seems obvious justice to consider these items exempt.

B. The Inclusion of Receipts for Extra-Parochial Purposes.

To classify receipts for extra-parochial purposes in the non-exempt class, may, at the first glance, seem illogical, and perhaps even a form of cruelty analogous to seething the kid in its own mother's milk. In reality it is just the opposite; as the following considerations will show.

(i) It results in a relatively higher basis (and consequent share) for the parish whose fixed habit it is to give generously for missions, and a relatively lower basis (and consequent share) for the parish whose good habits are still in process of formation. Here is Parish M. It gives for parochial objects, \$10,717.31; for diocesan objects, \$3,483.79; for extra-diocesan objects, \$7,303.10. Its habit thus is to give about half its income to causes other than its own support. Here again is Parish N. It gives \$2,461.70 for parochial objects; \$94.88 for diocesan objects; and nothing at all for extra-diocesan objects. Now it is obvious that to exempt these extra-parochial items from the basis would result in a reduction of the share of the parish that is already eager to give for missions; and this reduction would have to be distributed among the parishes that are ^{at}

present least able or willing so to give. As our analysis stands, the bases of these two parishes would be respectively \$21,504.20 and \$2,556.58; and their respective shares would be governed by the ratio of these two amounts to one another. But were the receipts for extra-parochial purposes exempt, their shares would be determined by the ratio of \$10,717.31 to \$2,461.70. It requires no further argument to show that exemption would favor Parish M at the expense of Parish N.

(ii) Furthermore, the inclusion of these items in the bases acts as a check upon any possible injustice involved in our method. If a parish really *cannot* give for missions (if such a case is imaginable) or can give only less than its mathematical share, its persistent report of no gifts or small gifts will continue to keep its mathematical share at the lowest possible figure.

(iii) As a parish learns to give eagerly for missions its comparative share will rise. The system will thus adjust itself to concrete facts, and will result in a continually increasing approximation to an ideal distribution of the missionary obligation among the parishes of the Diocese.

(iv) Finally, in theory this inclusion is as logical as it is in practice. What our method aims at disclosing is not the willingness of a congregation to give for the maintenance of their own local work, but their *entire normal giving habit*. We need to face resolutely *all* the relevant factors, if our calculations are to prove either practicable or just. And one of the factors that obviously belongs within our purview is this of the present *interest* of a parish in the cause of missions, as this interest reveals itself in its recorded willingness to give. Yet our scheme recognizes this factor as only one of several.

IV. WHAT THE METHOD CLAIMS TO DO

The process which we have thus described is wholly one of mathematics. And it is important to recognize clearly what such a process can and what it cannot pretend to accomplish. For not infrequently we expect the impossible from a new and untried plan—and are doomed consequently to disappointment.

(i) It cannot pretend that it is able to suggest shares so modest that no parish will find its share hard to raise. In any just schedule there will be at present cases where what really *ought* to be given will exceed what actually will be given; cases where abstract duty still outdistances concrete fulfillment of duty. And perhaps there is enough human nature in us all to tempt us to say as our first excuse: the fault is not with *our willingness to give*; the amount asked of us is beyond our powers. But to say this, even where it can be said with some reasonableness, is not to bring a legitimate charge against this scheme.

(ii) It cannot pretend to disclose or to make allowance for such peculiar local conditions as may make giving for missions harder or easier, in this or that parochial case; save in so far as these conditions record themselves in the concrete facts of income—somewhat after the manner that certain conditions of the earth's past have been recorded in geologic deposits. These subtle differences in parochial circumstances defy mathematical analysis; and we do not know of any other form of analysis which would accurately reveal them.

(iii) It cannot pretend to gauge the *giving ability* of a congregation. *Giving ability*, it should be remembered, is a very different thing from *giving habit*. Probably very few individuals, and still fewer congregations, really give up to the utmost limit of their giving ability: if the case were otherwise, we might be sure that the millenium was at our doors! Now the Committee hold that it is impossible for any group of men, using any conceivable

method, to determine the absolute or relative giving ability of themselves or of others. We go further, and claim that if it could be done, it ought not to be done: "who art thou that judgest another man's servant?" The very phrase "giving ability," which we ourselves have used not infrequently, is misleading and unfortunate. Ability to give is after all a mere theory; for while its existence may be assumed there is no means of estimating it and no safety in counting upon it. Willingness to give, or the habit of giving, on the contrary, is a concrete fact, which exists in greater or less degree in every congregation. We have fairly accurate means of measuring it; and upon its stability we can confidently rely. All that our system either can or should deal with then, is *giving habit* or *present willingness to give*; utterly irrespective of whether this habit or willingness does or does not measure up to the standard of ideal duty. What we claim for the system is simply this: It determines, by a fair and logical analysis the normal giving habit of each congregation; and it assumes that the relative giving habits of these several congregations reveal pretty accurately what the relative giving habits of these same congregations should be as regards the diocesan apportionment. It argues that if x is the giving habit of Parish A, and y the giving habit of Parish B, then it is fair to suggest that the gifts of Parish A, for missions should bear the same ratio to the gifts of Parish B, for missions, as x bears to y .

(iv) Finally, this scheme cannot pretend to touch men's hearts and wills and so to stimulate in any appreciable degree our eagerness to give for missions. It does appeal to reason, we believe; and just because it is logical it will, we hope, remove certain stumbling blocks that have perhaps hindered our generosity in the past. But it is concerned altogether with the laying of foundations; the superstructure to be raised upon them must be reared by very different methods. Still it is worth while to have foundations that are sound. To lay these aright is what the system claims to do. And that is all.

V. ERRORS AND OMISSIONS

We do not venture to say that our attempt is flawless. Indeed, at two points it is perhaps obviously incomplete.

A. Imperfect Information.

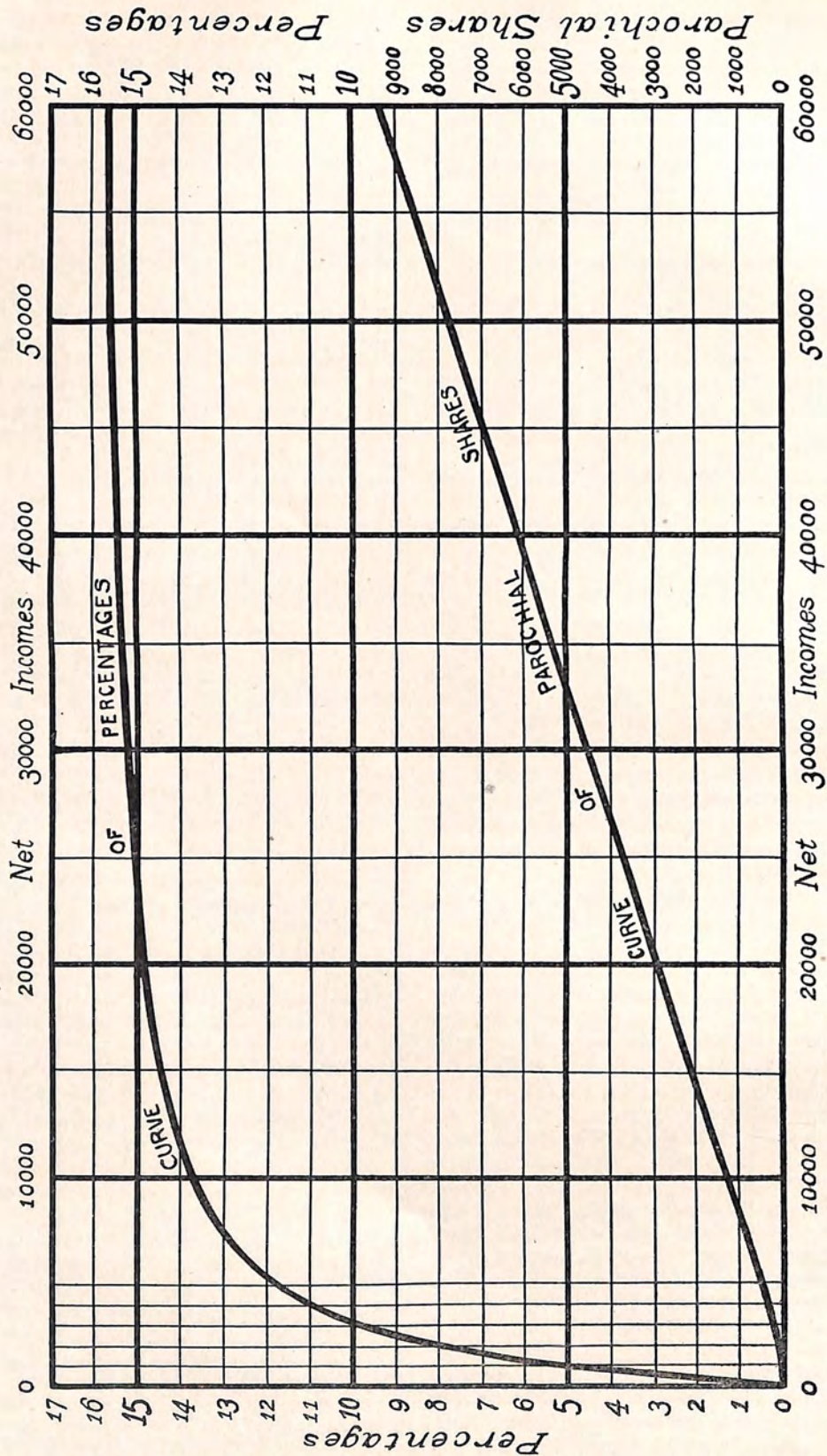
Our determination of the several parochial "bases" has depended for its accuracy upon the fulness and the accuracy of the returns in the financial reports of the congregations. We have reason to believe that in some cases, probably not more than eight or ten, the returns before us were defective. This source of error is less likely to occur another year, when rectors and accounting wardens have adjusted themselves to the revised form of parochial report.

B. Income from Investments.

It is also possible that the inclusion in all cases of the income from investments in the non-exempt category may work some real hardship. The Committee is engaged in a careful study of the matter. They can only say at the present moment that it is a problem of considerable perplexity. It is not their intention to ignore it permanently; and they hope to present the results of their study in the report which they are instructed to present at the Diocesan Convention next May.

For the Special Committee on Parochial Apportionments:

GEORGE G. BARTLETT, Chairman
ROBERT JOHNSTON
GEORGE WHARTON PEPPER
GEORGE R. BOWER



Schedule of Relative Parochial Shares in the Diocesan Apportionment of 1913-14

** The left-hand column gives the amount of the apportionment for last year, 1912-13,—the calculations being based on "Current Expenses." The right-hand column give the approximate relative shares of each parish,—the calculations being based on analyzed, or net, income. The amount of the diocesan apportionment for 1913-14 is \$147,331.00.

Apportionment 1912-13 on "Current Expenses"	Parish	Share in Apportionment
\$6.40	TRINITY Centre Hill	\$0.13
48.19	ST. ANDREW'S West Vincent	1.40
14.41	ST. JOHN'S New London	3.13
16.20	ST. MARY'S Warwick	3.50
8.55	ST. JOHN THE EVANGELIST Essington	4.08
31.88	ST. TITUS' Philadelphia (Elmwood)	6.10
14.22	INCARNATION Morrisville	6.26
31.12	ST. GEORGE'S CHAPEL Philadelphia (Venango)	7.55
27.14	EMMANUEL Quakertown	7.64
31.73	ST. MARTIN'S Marcus Hook	10.92
28.08	ST. MARK'S Honey Brook	12.34
531.85	ST. TIMOTHY'S Philadelphia	12.73
37.50	ST. JOHN'S Concord	12.89
27.03	ADVENT Kennett Square	14.11
164.46	EPIPHANY Royersford	15.85
27.62	ALL SAINTS' Darby	16.39
150.00	ST. MICHAEL AND ALL ANGELS' Philadelphia	18.14
32.07	ALL SAINTS' Falsington	18.81
40.42	ST. PETER'S Great Valley	21.62
95.46	ST. JAMES' Langhorne	23.20
155.45	TRINITY Buckingham	24.38
31.04	ST. JAMES' Prospect Park	24.65
53.56	GRACE Hulmeville	28.53
53.52	ST. JOHN'S Compass	30.16
169.54	ST. ANNE'S Willow Grove	35.98
43.67	ALL SOULS', FOR THE DEAF Philadelphia	36.87
30.89	ALL SAINTS' Wynnewood	37.05
93.03	ST. SAUVEUR Philadelphia	39.45
57.98	HOLY TRINITY Lansdale	40.11
82.16	ST. JAMES' Perkiomen	44.07
\$54.42	ST. PAUL'S Upper Providence	47.45
52.45	ST. PAUL'S West Whiteland	54.38
249.70	ST. JOHN THE EVANGELIST Philadelphia	55.93
57.42	ST. STEPHEN'S Clifton Heights	56.15
47.96	ST. STEPHEN'S Wissahickon	57.12
58.92	ADVENT Hatboro	59.08
45.00	ASCENSION Parkesburg	62.67
70.93	TRINITY Swarthmore	63.32
81.96	CHRIST CHURCH Eddington	68.90
62.46	ST. LUKE'S Chester	68.94
72.19	HOUSE OF PRAYER Philadelphia (Branchtown)	72.06
65.95	ST. ANDREW'S Yardley	79.08
166.75	CALVARY Rockdale	85.99
82.07	ST. ALBAN'S Philadelphia (Roxborough)	86.92
97.23	ST. LUKE'S Newtown	89.62
63.75	ATONEMENT Morton	90.21
96.36	ST. AMBROSE'S Philadelphia	96.30
193.20	ST. BARNABAS' Philadelphia (Germantown)	96.56
387.00	ADVENT Philadelphia	96.83
111.70	ST. THOMAS' Philadelphia	101.64
161.88	ST. GEORGE'S Philadelphia (West End)	118.89
93.73	ST. BARNABAS' Philadelphia (Haddington)	124.53
210.33	ST. GEORGE'S Philadelphia (Richmond)	125.43
153.59	ST. STEPHEN'S Norwood	130.84
161.64	THE MESSIAH Philadelphia (Port Richmond)	136.56
239.74	TRINITY Philadelphia (Southwark)	138.92
186.03	ST. STEPHEN'S Philadelphia (Bridesburg)	140.38
110.99	ST. PAUL'S Bristol	150.94
108.60	ST. BARTHOLOMEW'S Philadelphia	154.63
161.15	ST. JAMES' Bristol	156.11
112.46	ST. LUKE'S Philadelphia (Bustleton)	176.66
217.50	HOLY INNOCENTS' Philadelphia (Tacony)	181.12
244.07	CHRIST CHURCH Philadelphia (Franklinville)	193.07
213.50	ST. JOHN'S Philadelphia (Northern Liberties)	209.03
214.42	ST. JAMES' Downingtown	211.67
182.94	ST. JOHN CHRYSOSTOM Philadelphia	212.17
219.35	HOLY COMFORTER West Philadelphia	212.22
198.22	ST. ALBAN'S Philadelphia (Olney)	220.43
173.50	EMMANUEL Philadelphia (Kensington)	230.15
204.87	TRINITY Ambler	230.33
171.65	ST. PAUL'S Doylestown	231.36
180.58	CHRIST CHURCH Pottstown	237.41
188.93	WASHINGTON MEMORIAL CHAPEL Valley Forge	249.07
183.43	ST. PAUL'S Philadelphia (Aramingo)	269.13
383.93	ST. JOHN THE BAPTIST Philadelphia (Germantown)	276.34
218.66	ST. PETER'S Weldon	279.47
229.31	EPIPHANY Philadelphia (Sherwood)	284.65
212.40	ST. JAMES' Philadelphia (Hestonville)	299.38
189.68	ST. AUGUSTINE'S Philadelphia	309.27
459.59	ST. BARNABAS' Philadelphia (Kensington)	313.35
406.72	TRANSFIGURATION Philadelphia	319.64
390.86	ST. NATHANIEL'S Philadelphia	340.59

Apportionment 1912-13
on "Current
Expenses"

on "Current		Parish	Share in Apportionment
Expenses"			
\$195.00	GOOD SHEPHERD.....	Philadelphia (Kensington).....	\$343.22
203.74	CHRIST CHURCH.....	Upper Merion.....	352.46
383.98	ST. JOHN'S.....	Lower Merion.....	355.51
1,103.32	PRINCE OF PEACE.....	Philadelphia.....	361.48
478.10	CALVARY.....	Philadelphia.....	387.72
450.00	ST. LUKE'S.....	Philadelphia (Kensington).....	416.72
441.42	EMMANUEL.....	Philadelphia (Holmesburg).....	421.96
421.77	ST. PAUL'S.....	Philadelphia (Fifteenth and Porter Sts.).....	424.75
852.24	ANNUNCIATION.....	Philadelphia.....	441.01
482.27	ST. SIMON THE CYRENIAN.....	Philadelphia.....	460.38
446.18	FREE CHURCH OF ST. JOHN.....	Philadelphia.....	466.19
483.88	CHRIST CHURCH.....	Ridley Park.....	469.97
393.92	MESSIAH.....	Gwynedd.....	476.72
524.62	ST. ELIZABETH'S.....	Philadelphia.....	489.06
529.99	CRUCIFIXION.....	Philadelphia.....	502.62
389.25	ZION.....	Philadelphia.....	532.00
544.24	GOOD SAMARITAN.....	Paoli.....	537.61
405.00	CHRIST CHURCH.....	Media.....	539.15
236.30	TRINITY.....	Coatesville.....	545.50
429.27	ST. DAVID'S.....	Philadelphia (Manayunk).....	582.72
551.56	CALVARY.....	Conshohocken.....	587.25
541.80	ST. DAVID'S.....	Devon (Radnor).....	588.52
555.84	ST. THOMAS'.....	Whitemarsh.....	611.21
467.59	ALL SAINTS'.....	Norristown.....	639.75
589.50	ALL HALLOWS'.....	Wyncote.....	657.55
579.78	EPIPHANY.....	Philadelphia (Germantown).....	658.15
1,116.86	ST. MATTHIAS'.....	Philadelphia.....	696.23
419.64	ST. JAMES'.....	Philadelphia (Kingsessing).....	699.12
424.05	ALL SAINTS'.....	Philadelphia.....	707.66
561.70	ST. MARTIN'S.....	Philadelphia (Oak Lane).....	732.37
574.60	HOLY NATIVITY.....	Rockledge.....	745.07
525.13	TRINITY.....	Philadelphia (Oxford).....	752.69
816.63	ST. JAMES THE LESS.....	Philadelphia.....	770.66
845.39	ST. PETER'S.....	Phoenixville.....	795.72
820.00	HOLY TRINITY.....	West Chester.....	811.65
241.53	ALL SAINTS'.....	Philadelphia (Lower Dublin).....	815.48
961.68	ST. TIMOTHY'S.....	Philadelphia (Roxborough).....	824.47
526.68	ST. MARTIN'S.....	Radnor.....	841.20
1,037.34	ST. JOHN'S.....	Norristown.....	842.44
967.83	CHRIST CHURCH CHAPEL.....	Philadelphia.....	861.66
1,023.56	HOLY COMFORTER MEMORIAL.....	Philadelphia.....	874.79
1,624.52	ST. ASAPH'S.....	Bala.....	923.86
861.33	MEDIATOR.....	Philadelphia.....	936.25
1,149.52	ST. MICHAEL'S.....	Philadelphia (Germantown).....	944.17
852.24	ADVOCATE MEMORIAL.....	Philadelphia.....	949.15
938.36	ST. JOHN'S.....	Lansdowne.....	976.77
\$920.62	ATONEMENT.....	Philadelphia.....	\$980.11
1,604.67	HOLY COMMUNION.....	Philadelphia.....	983.91
834.11	ST. ANDREW'S.....	West Philadelphia.....	1,095.11
1,044.78	ASCENSION.....	Philadelphia.....	1,167.95
911.36	COVENANT.....	Philadelphia.....	1,220.77
851.18	GLORIA DEI.....	Philadelphia.....	1,256.07
1,679.06	GRACE.....	Philadelphia.....	1,316.86
\$1,545.73	ST. MARY'S.....	Ardmore.....	\$1,406.06
1,637.15	ST. PHILIP'S.....	Philadelphia.....	1,412.33
1,552.25	ST. MARK'S.....	Philadelphia (Frankford).....	1,440.05
1,607.05	GRACE.....	Philadelphia (Mt. Airy).....	1,440.36
892.69	RESURRECTION.....	Philadelphia.....	1,466.60
1,662.62	CHRIST CHURCH.....	Philadelphia (Germantown).....	1,479.99
1,781.59	ST. MARY'S.....	Philadelphia (Hamilton Village).....	1,497.90
1,190.98	ST. PAUL'S.....	Chester.....	1,531.15
1,849.80	INCARNATION.....	Philadelphia.....	1,553.96
1,084.86	ST. MARY'S.....	Wayne.....	1,588.81
468.86	ST. SIMEON'S.....	Philadelphia.....	1,602.29
958.83	ST. ANDREW'S.....	Philadelphia (Eighth Street).....	1,734.76
1,185.26	ST. JUDE AND THE NATIVITY.....	Philadelphia.....	1,768.03
1,923.16	ST. MATTHEW'S.....	Philadelphia.....	1,922.88
838.08	OUR SAVIOUR.....	Jenkintown.....	2,117.54
2,082.75	CHRIST CHURCH.....	Philadelphia.....	2,126.23
3,105.17	CALVARY.....	Philadelphia (Germantown).....	2,284.26
3,032.55	ST. PAUL'S.....	Philadelphia (Overbrook).....	2,472.75
1,918.28	ST. PAUL'S.....	Ogontz (Cheltenham).....	2,502.04
3,473.28	ST. CLEMENT'S.....	Philadelphia.....	2,506.50
2,813.43	ST. PETER'S.....	Philadelphia (Germantown).....	2,547.61
\$5,157.73	THE SAVIOUR.....	West Philadelphia.....	\$3,097.49
3,184.19	ST. MARTIN'S-IN-THE-FIELD.....	Philadelphia.....	3,201.39
3,263.89	ST. LUKE'S.....	Philadelphia (Germantown).....	3,430.69
3,780.27	REDEEMER.....	Bryn Mawr.....	3,455.57
\$3,628.52	ST. PAUL'S.....	Philadelphia (Chestnut Hill).....	\$3,946.67
5,372.28	ST. MARK'S.....	Philadelphia.....	4,546.21
6,435.35	ST. STEPHEN'S.....	Philadelphia.....	4,967.20
5,079.30	ST. PETER'S.....	Philadelphia.....	5,260.35
6,779.56	ST. LUKE AND THE EPIPHANY.....	Philadelphia.....	6,621.53
6,421.72	HOLY APOSTLES'.....	Philadelphia.....	6,639.37
8,041.63	HOLY TRINITY.....	Philadelphia.....	8,575.33
6,381.98	ST. JAMES'.....	Philadelphia.....	8,904.80
			\$147,331.00

INDIAN'S HOPE

It is earnestly hoped by the president of the Indian's Hope Association that all churchwomen of the Diocese will give their interest and support to our Indian missions and that they will read of the kind of work that is being done among the Indians as related in the annual report of the Indian's Hope printed in the annual report of the Pennsylvania Branch of the Woman's Auxiliary which may be obtained at the Church House.

GERTRUDE BANKS DOUGHERTY,
Secretary.

A LETTER

To the Editor of The Church News:

May I ask the courtesy of your columns to bring before the notice of the clergy and others who may be interested in placing memorials or otherwise beautifying the church interior, the name of an unusually clever workman in the arts of wood and stone.

Mr. Van Rollen is a Belgian by birth, who has spent thirty years of his life studying in the art centers of Europe. For several years he worked most faithfully at St. Martin's College, helping to train the boys there, not only in handicraft but in the moral and spiritual life.

During that period he executed works for the following churches. St. George's, West Philadelphia; St. Chrysostom's; the Episcopal Chapel at the Almshouse; old St. Paul's; the Church of the Ascension and Christ Church, Media. In the latter church Mr. Van Rollen designed and executed a most elaborate wood reredos some eighteen feet high. The workmanship of this has been most favorably commented upon by architects and others.

The reason why I ask support for Mr. Van Rollen by the churchmen of this diocese is because he has never commercialized his art. He is above all things an artist and his statuary in particular is extremely good. Moreover, all he asks for himself is the privilege of working in that which to him is a life-long pleasure with sufficient margin of profit to insure him means to live. In plain words, any one who may entrust him with a commission will be sure of getting the highest artistic talent at an extremely moderate figure.

Mr. Van Rollen's present address is 5748 Cedar Avenue, Philadelphia.

HARRY RANSOME.
Christ Church, Media.

NEWS DEPARTMENT

(Continued from Page 9)

On St. Matthias' Day, Richard Dale Sparhawk, rector's warden of the Church of the Atonement, entered into rest at his summer home at Bay Head, N. J. In his death his own parish and the Church in West Philadelphia lost an active and most interested worker. Mr. Sparhawk came of a distinguished family; he was a direct descendant of one of the signers of the Declaration of Independence, and was himself an active member of several patriotic societies.

The Rev. George M. Christian, D.D., entered into rest on October 5th. A Philadelphian by birth and training, the earlier years of his ministry were passed in this city where, especially among the older members of St. Mark's, his memory is still cherished as a most able preacher and faithful pastor. For the past five years Dr. Christian has been living in retirement because of the serious impairment of his health. He was in the sixty-fifth year of his age.

On St. Luke's Day, John Alburger, the oldest vestryman, and for many years the rector's warden of St. Luke's Church, Germantown, died at the home of his daughter in Jefferson, N. H. Mr. Alburger had been a vestryman of St. Luke's for forty-five years, and during that time he served successively in every post of honor in the parish. For a long time he was superintendent of the Sunday-school; he was, in turn, secretary of the vestry, accounting warden, and rector's warden, holding the last position at the time of his death. The funeral services were at St. Luke's on the afternoon of Tuesday, October 21st.

The Chapel of the Prince of Peace will celebrate the twentieth anniversary of the commencement of its work on Sunday, the 9th of November. The first service of this mission was held on the 12th of November, 1893, in a rented house, where services were continued for the next few years. The parish house was opened in 1896 and five years later the present chapel building was dedicated. For the past nine years the Rev. H. K. B. Ogle has been vicar of the chapel.

The Girls' Friendly Society of the Free Church of St. John, Kensington, formed in the early part of this year a class for Red Cross instruction in First Aid to the Injured, Hygiene and Home Nursing,

Miss Agnes G. Jansen being president of the class. Ten lessons in First Aid were given by Dr. J. S. Shoemaker, assisted by Dr. Saul, and fifteen lessons in Hygiene and Home Nursing by Miss Mary A. Clarke, a Red Cross nurse. Under Miss Jansen's active leadership, the Girls' Friendly Society of this church contemplates the formation of additional classes, the work being outlined by the American National Red Cross Society, Washington, D. C.

It is announced that the Vestry of Holy Trinity Church, West Chester, has called the Rev. John Miles Gilbert, rector of St. Paul's Church Harrisburg, Pa., to fill the vacancy caused by the resignation of the Rev. Arthur Rogers, D.D., who has become rector of St. Luke's Church, Evanston, Ill.

Extensive improvements have been made during the past summer at the Church of St. Luke and the Epiphany. The organ has been enlarged and an electric motor installed. The pews have been repaired and recushioned, and the church thoroughly renovated. In the parish house the work of repair and renovation has been just as extensive, so that this building has taken on an entirely new appearance inside, and is far more adequate for the many parochial activities which it serves.

Mr. John Henry Mears has circled the world in a little less than thirty-six days. To a motor-driving age this achievement appeals strongly. While in itself it serves no great purpose, it does emphasize the fact that the ends of the world are being brought very close together, and that its nations and races are rapidly coming to have common interests. As the roads built by the Roman Empire meant speedy progress for the Gospel in the first century, so the growing means of inter-connection mean larger and more wonderful opportunity for the missionary message to-day.

So far our American missionaries in Mexico have experienced no injury in the civil strife which prevails there. Of course many of our native people have suffered in various ways—there has even been some loss of life. The missionaries are all remaining at their posts, and the present feeling seems to be that there is no immediate danger. Nevertheless Church work is greatly hindered, and in some places is quite at a stand-still.

THE SUNDAY-SCHOOL ASSOCIATION

The forty-fifth annual meeting of the Sunday-school Association was held at the Church of the Holy Apostles on Monday, October 20th.

The business meeting was held at 2.30 P. M. The annual report of the secretary, Mr. Clarence K. Kline, called attention to the disquieting fact that the membership of our Sunday-schools in the Diocese had shown a steady, though slight, falling off in numbers during the past few years. It also pointed out that this Diocese had been asked to give \$1,975 as its share towards the annual expenses of the General Board of Religious Education, an amount which it had been attempted to raise through the Sunday-school Advent offerings of 1912. These, however, had brought in only \$932.73; and Pennsylvania was not able to meet its share. The Lenten offerings of 1913 were reported as totaling \$32,348.71, as over against \$33,041.05 the year previous.

The business session was followed at 3.30, by a number of Sectional Conferences, and these in turn by a General Conference, from 5 to 6.

After supper came the principal meeting of the day. A service of Intercession was conducted by the Rev. Edward M. Jefferys, D.D., rector of St. Peter's Church; and there were addresses by the Rt. Rev. Cameron Mann, D.D., Bishop of North Dakota, on "The Great Value of the Sunday-school;" by Canon De Vries, of the Cathedral, Washington, on "Missions in the Sunday-school;" and by the Rev. William T. Capers, rector of the Church of the Holy Apostles, on "The Place and Power of Prayer in the Sunday-school Work." Bishop Mann emphasized the neglect of parents in regard to the spiritual training of their children, which, he said, led to the lamentable fact that probably nine out of ten of our children never heard a serious word spoken concerning God, sin or immortality, save in our Sunday-schools.

Mr. Capers spoke stirring and impressively in regard to the deadening effect of the average prayer service in our Sunday-schools. The period of prayer in our schools, he pointed out, was usually the period of greatest disorder. And he ascribed this to the fact that the collects and prayers generally used are above the heads of the children. In language and substance they are un-

suitable. We are feeding babes, he said in substance, on strong meat, and the inevitable consequences of indigestion are visible. Prayer is a fundamental agency in Christian work, and if this is true, our prayers should be such that the children can join in them intelligently.

CITY MISSION ALTAR GUILD

A meeting of the Altar Guild of the City Mission is appointed for Thursday, November 13th, at 9.30 A. M., at the Church House. A celebration of the Holy Communion is to be followed by the regular business meeting. The presence of all interested is urgently requested.

GLADYS CONNELLY,
Secretary.

INDIANS' HOPE MEETING

At the meeting of the Indians' Hope Association of the Woman's Auxiliary, to be held at the Church House on Thursday, November 27th, the Rev. Philip Deloria, a Sioux priest, will speak in the Dakota language. His address will be translated by his daughter. Bishop Biller will also speak.

RECOLLECTIONS OF CHURCH MUSIC

This is one of the things for whose improvement the Church is greatly indebted to those of our brethren who are apt to be called High Churchmen.

They brought in the little boys. And though some of us still prefer the men and women chorus choir, gathered out of the band of devoted workers in a congregation, who are its crown of honor, there's no denying the keen thrill there often is when those chubby little fellows, in their mites of surplices, come singing up the aisle, with their piping small voices, "Jerusalem the Golden, with milk and honey blessed," or "Onward, Christian soldiers, onward as to war."

A widow woman once told me, with regard to the time her husband died, how she never can forget what a lot of good it did her, on one particular day, when she had almost broken down, that her five-year-old youngster, having climbed up high on her lap, whispered to her, down deep in her neck, a line that had stuck in his child memory somehow, out of a Sunday-school hymn—a mangled version, such as five years old would

make of "Do not be discouraged, Mummy, Jesus is your Friend." And there are times when a boy-choir, has something of a similar effect in church, on the old folks at any rate, who have ceased to be very sorry that the big "war" is nearly over, and increasingly glad continually, that Jerusalem the Golden is not far away. All the same, I am free to confess that for a steady diet, at every service, I like a big choir of men and women's voices.

Be that as it may, either of them is unspeakably better than what we prevalently had in the days when I was a deacon. A memory comes back to me of an experience in Louisiana. We had a quartette—no, I should say we had a quintette—that is to say, we had a quartette with five voices. The way of it was this: One member of the choir was a bye—not the Irish word for a boy; on the contrary, our "Bye" was a married lady. "Bye" is a metaphor. This good lady was supposed to do the same thing for the high passages in an anthem or a hymn tune that the extra horse did on a horse-car track, when, being hitched on at a certain point of a steep incline, it added its exertions to those of its mate in harness, and drew the car upward, on to the top. See? The "Bye" was good if not indispensable for our steep musical emergencies. Her voice, in fact, was made for them. For some psychological or physiological cause she had no voice for anything else. At the steepest notes, however, the "Bye" was simply fine. So at least she seemed to us. She carried it like a breeze. But sure enough there came a breeze. Between the "Bye" and the soprano proper, a rivalry arose, which was apt to burst forth dangerously after the fourth line of the Te Deum. For then, a distinct race ensued which of the two would get the fifth line first, and seize the "Holy, Holy," which was the great solo. Things grew serious. The husband of the "Bye" said he would shoot Soprano's husband. The situation was hopeless; the church was just planted. So the rector sent for the key of the harmonium, and the organ gallery was closed. The "Bye" would not be comforted, but left the church. And after that—I do not quite remember what happened after that, but I rather think we developed a somewhat affected taste for the wailing of Gregorian Tones, where "Byes" are naturally out of place.

C. GEORGE CURRIE.



MEMORIAL PATEN IN ST. PETER'S CHURCH, PHOENIXVILLE

The Paten shown above was placed and used in St. Peter's Church, Phoenixville, last Easter. It is a memorial to the late James Wells Pennypacker, for many years a vestryman of that parish, and often a delegate to the Diocesan Convention. It was the gift of various members of the congregation, contributions for the purpose being placed in a box in the vestibule. It is of somewhat unique design. It is seven inches in diameter, and the bowl sufficiently deep to hold a large number of wafers without any danger of any of them slipping off, as is the trouble with many patens. There is no difficulty in removing the crumbs, on account of there being no square corner for them to lodge in. Beneath is a ring which exactly fits the chalice, and also raises the Paten sufficiently above the altar to enable the fingers to be slipped under its edge. The paten was made by the Gorham Company, being a copy of a paten for many years in St. Paul's Church, Kittanning, Pa., the makers of which are unknown. Although the Gorham Company had nothing but a photograph to go by, the copy is better than the original, the design being hand hammered.

F. C. HARTSHORNE.

THE PROBLEM OF CASTE IN INDIA

Caste masters every act and habit of Indian life. It controls marriage and the power to excommunicate from intercourse in eating and drinking. If a Hindu throws in his lot with the Christian and refuses to be bound within the restrictions of his caste, he will be definitely outlawed, and apart from all the suffering of separation from his own kindred, he will see the whole social machinery of the country set in motion to take from him any chance of exercising his regular trade. Caste seems to say to the missionary who has won the convert: "So be it. You shall have him. You shall have him so completely that you and you only shall be finally responsible for his food, his dress, his speech and all the influences around him. With your will, against your will, he shall henceforth be yours in body, soul and will." The Hindu reasons, the if son of a Christian is not a Christian what is he? He cannot become a Hindu. The English government seems to uphold this idea, for the census paper says a man is a Christian if his parents were before him, no matter what his own convictions or moral conduct may be. It will at once be obvious how terrible a thing it is for the progress of the Christian Church that the Christian name should be thus sullied by the moral failure of the by-products of its work. It is as though Hindu caste says to the

Christian Church: "You have beaten me; but you shall not cast me off. You have baptised the father of this man. My revenge upon you shall be that you shall have this man, whatever his future character shall be, and you shall have this man's descendants for all time. Every thief and adulterer among them shall bear your Master's name in the brothel or the goal." On the other side, the more uncertain a descendant of Christian parents is of his social status, the more he clings to Christianity as a distinct caste. If he loses that he loses all. To the western mind, being a Christian is a matter of conviction, but in India, too often, it has nothing to do with conviction but is simply a matter of caste rule. Over and over again the missionary who has spoken of faith in our Lord is met with the remark: "Yes, Sahib, if I ate meat I should become a Christian." To the mind of the average Hindu, the man who conforms to the outward habits of the Christian community shall be regarded as a Christian in the completest sense of the word. This is one of the hardest stumbling blocks in the way of the Christian missionary.

One thing is becoming very evident in India: that the Church should make more provision for the training of the children of her converts. It is easy to go out and evangelise among the villages, but the Church must be far-seeing enough to realize that the babies and young children who to-day are a negligible quantity, in a few years will be grown up for whom no provision has been made in teaching and proper care, and in a year or two may bring disgrace upon the Church. One, if not the most important work of the Church in India to-day, is to provide everywhere Christian schools under the direction of Christian native teachers.

The Lenten Offering of the children of the Church amounted on September 1st to the sum of \$175,745.71. This is an advance of \$8,000 over the offering of last year and constitutes the highest record yet made. The gathering of such an amount of money in small sums during the six weeks of Lent is a really remarkable achievement, and means not only great assistance to the Board of Missions, but a practical educational propaganda among the Church's children.

PROTESTANT EPISCOPAL SEXTONS' ASSOCIATION

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Nine years ago there was instituted in the City of Philadelphia an organization that was unique in the annals of the Church. Not only was it unique but apparently ridiculous.

It became spoken about that the sextons of our Church had formed a union and that possibly ere long we might hear of demands being made for less hours; larger compensations; better working conditions and goodness knows what else.

Because of this popular misconception of the true purposes behind the formation of the Association, many of the clergy and laity dismissed the matter from their minds, feeling sure that such an affair must surely die from lack of nourishment.

But, however, as time went on, the people became better acquainted with the men who composed its membership. They came to know more of their aims, their ambitions, their purposes; and to see that it was not a question of less hours but of less friction; not a question of larger compensations but of a larger vision; not a question of better working conditions but of better work. Thus gradually this feeling of antipathy gave way to one of kindly interest. The rectors began to urge their vergers or sextons to become affiliated with the Association, extended invitations to its members to hold its meetings in their respective churches, were there to welcome them with words of cheer, advice and goodly counsel and to-day we find that it numbers among its most valuable friends many of the foremost of the clerical fraternity.

Ten years ago no one had thought of a Sexton's Association. The then rector of the Church of the Transfiguration, Rev. Hibbert H. P. Roche, invited the sextons of the Episcopal Churches in Philadelphia to meet with him to discuss the question of an association, and to this invitation seven sextons responded.

The keynote of the meeting was "loyalty and efficiency," a desire to promote a feeling of brotherliness, to foster a love for the work for the work's sake. Most important among the suggestions acted upon at that time was the

discussion to admit none but sextons of the Protestant Episcopal Church and also that owing to the limitations in membership the Association should not attempt to make it a beneficial society as to finances but rather to render assistance when in its power to do so. A feature that has been rigidly adhered to at each anniversary has been a corporate celebration of the Holy Communion, upon the last two occasions the Bishop being the celebrant.

What rector or sexton a few years ago would have thought that this Association would be called to the privilege of bearing, though sorrowfully, the remains of our last two beloved Bishops to their final resting place and shortly after to assist, in their humble way, at the consecration of our present Bishops and also to have inserted in their revised constitution a prayer for the Association, written by the Rev. Henry Martyn Medary and approved by the Bishop.

Nine years ago very few of the sextons of our Church knew each other; but from this Association several warm friendships have ensued and consequently they are more competent to perform the duties of their office from knowledge gained by an interchange of thought.

In no small measure is this Diocese indebted to the Rev. Mr. Roche for the inception of the idea of an association

of the sextons of our Church, an Association which has produced an efficient corps of men, loyal to their Church and her people, humble yet dignified as door-keepers in the House of the Lord and rendering a service of love for the Master.

Bishops of other dioceses have heartily approved of the Sextons' Association of the Diocese of Pennsylvania and expressed the desire for its extension in their several localities.

On August 24th there was celebrated the fortieth anniversary of the oldest Church of our communion in the Spanish possessions—Holy Trinity Church, Ponce, Porto Rico—which was erected by the English speaking residents of the place in 1872 and was under the charge of the Bishop of Antigua. When the United States came into possession of Porto Rico the property was transferred to the American Church.

About the middle of September the welcome news was sent to the Church papers that the offerings of the Church for the fiscal year ending September 1st, together with the use of undesignated legacies, made it possible to close the year without further deficit. This is the first time since 1909 that the gifts of the year have carried the current expenditure.

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On August 27th, at his home in Winnipeg, Canada, in the eighty-fourth year of his age, died one of the great missionaries of modern times. The name of Robert McDonald is little known. Beyond his remote field few people heard of his great achievements, yet as Archdeacon of the Yukon, beginning his work in 1852, he accomplished results that were little short of marvelous. No other missionary has approached the extent of his translations, still in daily use among the people for whom he made them. None save Bishop Rowe has exceeded the range of his travels, and none the apostolic fervor and sublime self-denial of his spirit. Even to the last, in his retirement at Winnipeg, he continued his work of translation, and only last year published the grammar and lexicon of one of the Alaskan dialects.

In 1861 there was only one bishop of the American Episcopal Church and one bishop of the Church of England in all China and Japan. The first converts of modern missionary effort had not been baptized in Japan. There was but a handful of Christians of any name in China. To-day in both China and Japan there are fully organized national churches. Japan has seven dioceses with as many bishops, two American, four English and one Canadian. China has eleven dioceses and as many bishops, three American, seven English and one Canadian. In both Churches the communicants are numbered by the thousands, besides many additional thousand baptized members and adherents.



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Bishop Knight, of Cuba, has presented his resignation to the House of Bishops, and will accept his election as Chancellor of the University of the South at Sewanee, Tennessee. The Bishop had previously declined this call, and decided to remain at his post in the West Indies, but has reconsidered his decision. The loss to the missionary work will be a great one, as Bishop Knight has shown himself an excellent administrator of a difficult field, and a wise advisor in the settlement of missionary problems.

Bishop Rowe reached Seattle on the revenue cutter "Bear" returning from a trip to our station farthest north at Point Hope. He reports conditions most favorable; in that little Eskimo community he confirmed 98 people. A great disaster befell them in the loss of the "Nigalik," a new motor launch given to the mission about a year and a half ago, whose cost was \$4,000. The Bishop says: "The 'Nigalik' was carried out to sea in a fearful gale, in spite of our best judgment and care. She was secure and safe with twin anchors, as we thought; but owing to the hurricane wind and the current, she dragged anchor and drifted out to sea and out of sight. The Eskimos did their best to save her, tried to tow her back, but in vain. In fact, it was all they could do to make the shore and escape themselves from being carried out to sea. I am thankful no life was lost; but the loss of the 'Nigalik,' with so many of our needed tools on board, is at this time too great to express."

A GRATIFYING RESPONSE

The response to the appeal for \$200, in the last issue of THE CHURCH NEWS, for the balance due on the entrance fee of the aged church woman into The Chapin Memorial Home was most gratifying. The letters accompanying cheques showed that the knowledge of the old lady's affliction raised up friends for her in the time of need. Next month we will publish a list of the contributions which to date amount to about \$125. We need about \$75 to complete the fund. Contributions may be sent to Bishop Garland at the Church House, Twelfth and Walnut Sts., or Rev. W. Arthur Warner, Home Missionary Society, 533 Arch St.

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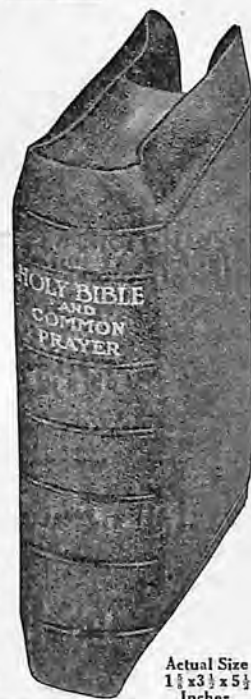
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Clearing House Exchanges,	-	-	-	-	-	358,109.52
Cash and Reserve,	-	-	-	-	-	3,002,169.39
Total,	-	-	-	-	-	<u>\$17,555,826.13</u>

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Circulation,	-	-	-	-	-	496,700.00
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